



JENNY LIND ELM

The Hatfield Book

By
CHARLES A. WIGHT

Minister of the Congregational Church
in Chicopee Falls, Massachusetts

02.5,1905
219²197

Copyright 1905
by
CHARLES A. WIGHT
Chicopee Falls, Mass.

THE F. A. BASSETTE CO., PRINTERS
Springfield, Mass.

Note of Dedication

The author's parents, Joseph E. and Sarah R. Wight, about two years after their marriage and while he was an infant, moved from Ashfield to Hatfield and settled in the north part of the town. Here their large family of children grew up to manhood and womanhood under the most advantageous conditions. The distant mountains on all sides, the great river, the ponds, the brooks, the meadows, the forests containing many chestnut trees, afforded a fascinating natural environment for a boy. Hunting, fishing, picking wild berries, gathering nuts, coasting and skating, were the common pastimes for the active boys of the region. Here the author made his home for about a quarter of a century. He prepared for college in the Academy located in the town. When a young man about to leave home for college he united with the Hatfield church, where he had been from childhood a constant attendant. His father after a short, but active and successful life died and was buried in the little cemetery in the north part of the town, where his ashes repose among the graves of many of his neighbors and associates. His mother is still spared to enjoy in the old home the fruits of early toil and sacrifice. In the past year during the little leisure that could be snatched from the busy life of a Christian minister, the author has visited the home of his early life and gathered the material for this book. He is much indebted to Mr. D. W. Wells, Mr. L. H. Kingsley, Mr. David Billings, Rev. R. W. Woods, D.D., Rev. John M. Greene, D.D., and Mr. C. K. Morton, for their help in gathering material for his book. Most of the pictures were taken with the aid of his friend, Mr. F. P. Cobb, of Chicopee Falls. The book has been written

at odd moments the past summer as a labor of love. No attempt has been made to write a complete history of Hatfield, but a faithful effort has been made to set forth in an appreciative spirit and convenient form some of the most interesting and important things in the history of one of the oldest and most attractive villages in New England.

Hatfield does not stand still. Never was it so prosperous as to-day. Never was it so progressive as in these modern times. In this respect it affords a marked contrast to many of the old towns of New England. Fully appreciating what he himself owes to the place, the author gratefully dedicates this book to the first settlers of Hatfield, whose courageous deeds are unsurpassed in the annals of pioneer life.

C. A. W.

Chicopee Falls, Mass.

Summer of 1908.

Contents

	PAGE
Seeing Hatfield by Trolley	I
Historical Sketch of Hatfield	II
Settlement. Separation from Hadley. Richard Fellows and Others. Hatfield Lands. Industrial Life. Population in 1850. The Coming of the Foreigner. Leading Men of Hatfield. War Time. Gifts of Wealthy Residents. Location of Smith College in Northampton. Religious Unity of Town.	
Sophia Smith, Founder of Smith College	25
Smith Academy	33
Oliver Smith, Founder of the Smith Charities	37
The Hatfield Church	43
Indian Attacks on Hatfield	51

ILLUSTRATIONS

	<i>Frontispiece</i>	
	FACING PAGE	
Corner Cupboard, Hubbard Inn	2	
The Lowell Elms and Mansion	6	
“Jenny Lind” Elm and Residences of D. W. Wells, Esq., and Sophia Smith	7	
Residence of Mrs. S. R. Wight	8	
Old Doorway, Roswell Billings Residence	11	
Residence of Roswell Billings	12	
Graves of Rev. William Williams, Rev. Timothy Woodbridge and Rev. Joseph Lyman	13	
Residence of Reuben F. Wells	16	
Hatfield Street	18	
The Catholic Church	19	

	FACING PAGE
Doorway of the Morton House	20
Sophia Smith's Birthplace	22
Rev. John M. Greene, D.D.	23
Sophia Smith at 72	25
Colonial Porch of Miss Smith's New Residence	26
Oil Painting of Sophia Smith	28
Sophia Smith's Monument	32
Smith Academy	34
Oliver Smith's Account Book and Office Furniture	37
Memorial Hall and the Church	38
The Graves Memorial Stone	40
The Hatfield Church	42
Rev. Robert M. Woods, D.D.	45
Mrs. R. M. Woods	48
Memorial Tablet	51
A Hatfield Tobacco Field	53
The Jenny Lind Elm	55

Seeing Hatfield by Trolley

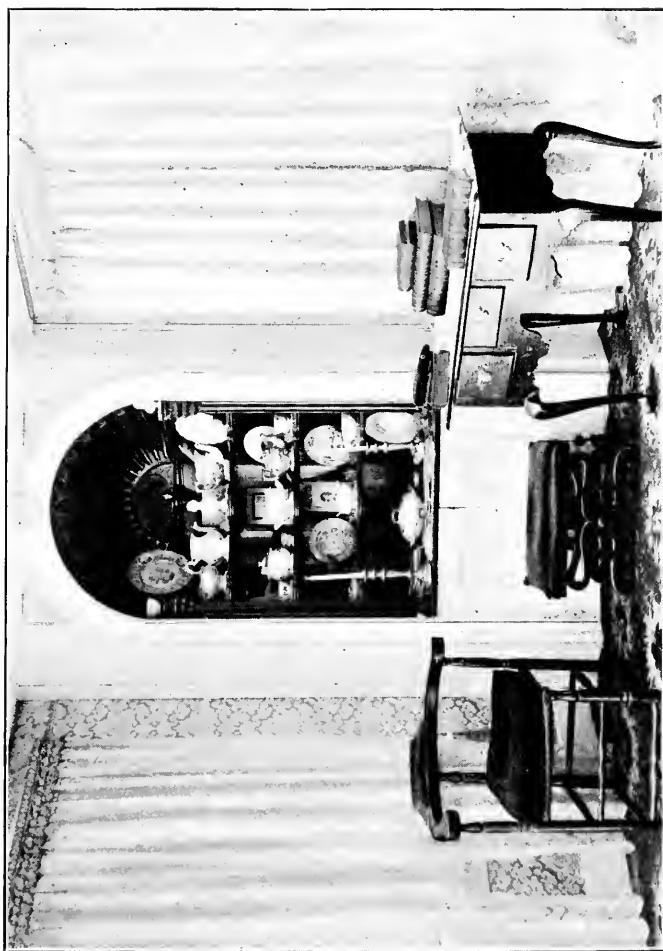
SOON after it leaves Northampton the Deerfield division of the Connecticut Valley Street Railway reaches Laurel Park and turning east crosses the tracks of the N.Y., N.H. & H. and B. & M. railroads. Here it enters a rich tobacco and onion growing section where once the aborigines raised their crops of maize. The natives sold the land to the whites for a compensation which was regarded by both parties as reasonable, but which seems to us today ridiculously small. Every foot of ground that the trolley passes in its course through Hatfield is rich in historic interest. In this region the Indians had their favorite camping, fishing and hunting grounds. Here was the scene of the long and terrible conflict between the natives and the settlers for final possession of the soil. Not far from the point where the trolley line crosses the railroad tracks, perhaps within the limits of Northampton, the Indian chief Umpanchala and his tribe had an important fort, the last fortified dwelling place held by the Indians in the valley. It was abandoned the night of August 24, 1675.

The first houses reached by the trolley stand on the site of a small negro settlement which vanished some time ago, but which was a familiar sight to the author of this book in his boyhood. Some of the negroes who had their cabins and cabbage patches here were descendants of slaves once owned in Hatfield. To the right lying on the river bank is the Capawonk or Little Ponsett meadow. As the trolley enters the thickly settled part of the place it passes a building now used as a tobacco warehouse that has a fine old doorway similar to that of the famous Parson Williams house of

Deerfield. The building stands a little back from the highway on the left. It was used by Eben White as a tavern in the days of the stage coach. A short distance further on the two large Lowell elms may be seen standing directly in front of the Lowell mansion. The larger of the two trees measures twenty feet in circumference.

On the corner of Elm and Prospect streets, where the descent of the hill begins, is the residence of Mr. Roswell Hubbard. Here in Revolutionary war time Elisha Hubbard, and after his death his widow Lucy Hubbard, kept a tavern. It was in this house that Washington's staff officer Epa-phroditus Champion had his headquarters for several years. Here, too, were quartered for a time some of Count Rochambeau's officers. The panes of the old windows were marked with mottoes and epigrammatic sentences written with a diamond by the Frenchmen. It is also said that some of Burgoyne's officers and soldiers were quartered in the house when they were being marched to Boston after the surrender at Saratoga. Lucy Hubbard was a woman of such remarkable earning powers that in 1772 the town levied a tax of fifteen pounds upon her for her "faculty."

The Hill burial ground, which may be seen from this point, was used by the town as the principal burial place until 1849. It is probable that there was an earlier burial place, but the site is unknown. The oldest inscription in the cemetery reads as follows: "Here Lies the Body of William Williams, Born April 3D & Died May 3, 1681." The headstone at the grave of Captain John Allis bears the date 1691. Here is the grave of "Canada" Waite. The old headstone which was broken has been replaced by a new one, an exact copy of the original. The inscription reads, "Canada Waite Smith, wife of Mr. Joseph Smith, who died May 5, 1749 in ye 72 year of her age." "Canada" Waite



CORNER CUPBOARD, HUBBARD INN

was born in Canada the winter of the famous captivity described elsewhere in this book. She was the grandmother of Oliver Smith and the great grandmother of Sophia Smith. Colonel Israel Williams, who at one time had command of all the western troops against the French and Indians, is buried in this cemetery. Here are the graves of several soldiers of the Revolutionary War. In this cemetery were buried the three most distinguished ministers the town had in the early part of its history, Rev. William Williams, Rev. Timothy Woodbridge, and Rev. Joseph Lyman. Their graves and that of Colonel Israel Williams may be distinguished by the horizontal headstones supported by pillars. One is well repaid for visiting this spot, for these were great men and their graves should not be overlooked.

At the foot of the hill the trolley crosses "Capawonk" brook, Mill River, often referred to as a landmark in the Indian deeds and old land grants, and a short distance further on, making a sharp turn, enters Main street. On the left there stands at the corner of the streets an interesting old house with its gambrel roof. The house is over a hundred years old and is owned by Mr. Reuben F. Wells, who, after graduating from Smith Academy and Amherst College established himself in his native town and is prominent in its business, social, and religious life.

On the right, at the extreme south end of the street is the Mrs. Chloe Morton house with its beautiful old doorway. The house was built about 1750 and belongs to the oldest type of houses now standing in the town. There is a steep pitch to the roof on one side and a long slope on the other. In the rear of the house is a long shed. Several houses of this type are still standing in the town. The Morton house belonged at one time to Lemuel Dickinson, a Revolutionary soldier. About 1800 it was purchased by Mr.

Josiah Morton, grandfather of the present owner, Mr. Albert W. Morton. This was the home of Miss Eunice Morton, who until her death a short time ago was one of the most beloved and useful women in church and society that Hatfield possessed. She was for many years a successful teacher in the public schools of Hatfield and Springfield.

The first house erected in Hatfield was built by Richard Fellows in 1661 and stood just below the intersection of the "Northampton" road with Main street. South from Main street is Indian Hollow from which point the "twenty-five resolute young men" from Hadley fought their way up to the settlement and assisted the Hatfield men in putting the Indians to flight in their assault on the town, May 30, 1676. To the right of Indian Hollow is the Great Ponsett meadow.

Proceeding a short distance north on Main street the trolley passes the "Jenny Lind" elm, readily recognized by the cement which has been placed in decayed parts of the tree. There is a tradition that when Jenny Lind and her husband were in Northampton on their honeymoon they visited Hatfield, and the famous singer, standing under this tree, sang one of her ballads to the people of the village.

The tree was set out by Josiah Dwight about 1768. Just north of the "Jenny Lind" elm is the memorial stone which marks the dwelling place of Thomas Graves, the first of his name, so the inscription reads, to settle in the valley. He died in 1662. His sons Isaac and John were killed by the Indians in the attack of September 19, 1677. Thaddeus Graves, a prominent citizen of Hatfield, is a descendant of Thomas Graves.

The trolley is now passing over historic ground. The stockade built by the first settlers as a defence against attacks by the Indians was in this part of the town. It

stood on each side of the road about two hundred feet back and extended from the south end of Main street to a point a little south of the Academy. On the right side of the road almost opposite the Graves memorial stone is the house in which Sophia Smith, the founder of Smith College, was born and in which she lived until near the close of her life. The house is marked by a tablet. It was on the site of this house that the first male child was born in Hatfield. The next house north with its mansard roof and beautiful colonial porch was built by Miss Smith a short time before her death. She lived in the house the last years of her life and died here, June 12, 1870. It has been occupied in recent years by the Rev. Robert M. Woods and family.

The next house north is the residence of Mr. Daniel W. Wells, president of Smith Charities and one of the leading men of Hatfield. The house was once the Dr. White tavern. Here were held the lotteries by which money was raised for building bridges across the river. The first post office in the town was located in this house. In front of the house is the site of the old brick schoolhouse, built about 1800 and pulled down in the summer of 1846. North of where the schoolhouse stood is the site of the first meeting-house built in the town. It was erected in 1668 and like the schoolhouse stood in the middle of the road. To the left is the residence of Mr. Roswell Billings with its fine old doorway. In the north front room is a beautiful corner cupboard. Great cased beams are a striking feature of the lower rooms of the house. It was built some time before the French and Indian War. The next building north is the new Memorial Hall, the gift of the late Samuel H. Dickinson. In the lower story is a fine collection of relics of the early days of the town. The town clerk has his office in this building. The second story is used for the town library.

In the hall are tablets on which are inscribed the names of the soldiers of the Revolutionary and Civil wars. In the north room of the lower story is a tablet erected by the people of the town in commemoration of the heroes, Benjamin Waite and Stephen Jennings, who made the long and dangerous journey to Canada and brought back the captives of Sept. 19, 1677.

The church which stands just north of Memorial Hall was built in 1849, and is the only Protestant house of worship in the town. It is the fourth meeting-house built since the incorporation of the town. The third meeting-house was moved across the street and is now used as a barn by its owner, Mr. F. H. Bardwell. It may be recognized by its coat of red paint. In this building are some red oak timbers that belong to the second meeting-house, which was erected in 1699. Back of the church is the principal cemetery of the town. The graves of Oliver Smith and Sophia Smith are in this cemetery. Here is the grave of Sergeant Joseph P. Coburn, who did gallant service in two wars, having been in four engagements of the Mexican war and sixteen battles of the Civil war. He was promoted during the Civil war to the position of color sergeant.

In the writer's boyhood an elm tree, that measured about forty feet in circumference and which Oliver Wendell Holmes pronounced the largest tree in Massachusetts, stood in front of the church. It was an old tree when the first settlers saw it. Along the highway at this point was the parade ground of the local militia.

On the site of the Town Hall, the building north of the church, stood the handsome residence of Colonel Israel Williams. It was torn down in 1857 to make way for the present building. It had a gambrel roof and in the interior were immense fireplaces, beautiful corner cupboards,



THE LOWELL ELM'S AND MANSION



JENNY LIND ELM AND RESIDENCES OF D. W. WELLS, ESQ.
AND SOPHIA SMITH

elaborate hand carved mantels, high wainscoting and crimson velvet wall paper. Colonel Williams was a staunch Tory and was the richest man in the town.

A little further north on the right-hand side of the road is the fine old house with its Corinthian pillars, the residence for many years of Samuel H. Dickinson and his sister Abby Dickinson. The house was built about 1825. Almost opposite is Smith Academy, founded by Sophia Smith in 1870. The Indians in the famous attack of September 19, 1677, came down the lane that enters Main street north of the Academy. It was in this section just outside of the stockade that the settlers lived who were taken captive or killed. Thirteen homes were invaded and from one to four persons in each killed or taken captive.

Some distance above the Academy stand three houses each having a tower as an architectural feature. The first one on the left is the residence of Dr. C. A. Byrne. The next on the same side is the residence of Major C. S. Shattuck. The one on the right hand was the home of the late William H. Dickinson, for many years a very prominent citizen of Hatfield, and one of the first to undertake the raising of tobacco for the market. His widow still occupies the house.

A few feet south of the Dickinson residence is the site of the house in which Oliver Smith, the founder of the Smith Charities, was born. The house was moved to North street some years ago and is the second one standing on the street.

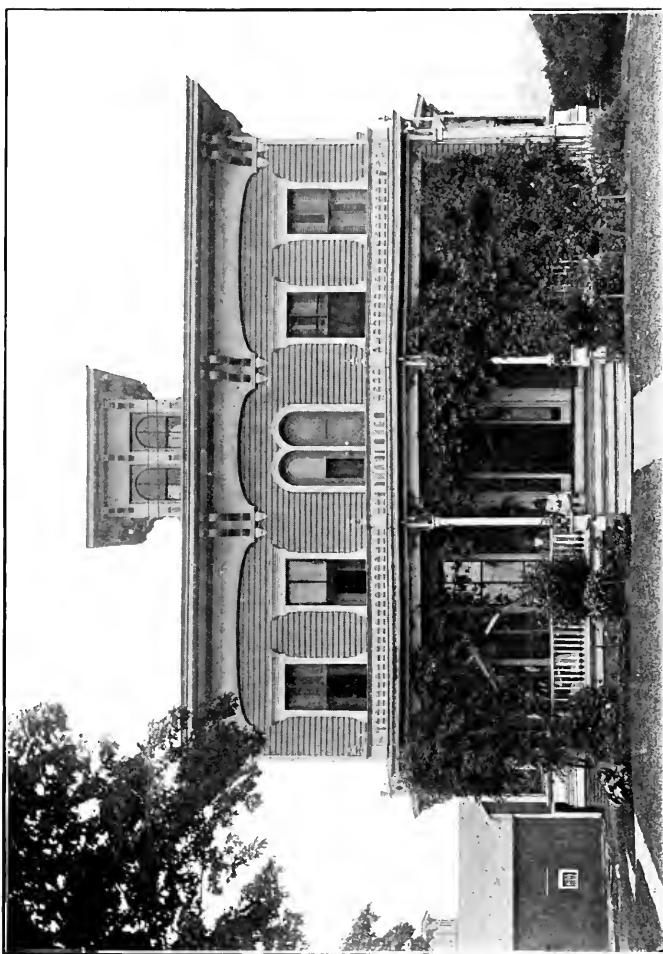
The Hatfield Inn at the north end of Main Street was opened as a tavern about 1824. It was on the opposite side of the street, below the lane entering from the west that the Indian scout, Benjamin Waite, had his home.

At the extreme end of Main street is an elevation known as King's Hill, where some of Sophia Smith's advisers wanted her to locate her college.

The region that the trolley enters at this point in its course northward is known as Little Meadow. At Pine Bridge the trolley crosses "Wunckcompss" brook, traverses North meadow, called by the Indians "Mincommuck," and enters North Hatfield, recently named Bradstreet by the United States Post Office authorities. Here is a community of prosperous farmers, some of whom have as beautiful country homes as can be found in the valley.

In the cemetery is the grave of a famous Revolutionary soldier, Joseph Guild, the last survivor of the Revolutionary war residing in Hatfield. He served through the seven years of the war and was present at the surrender of General Burgoyne's army at Saratoga; at the battle of Monmouth; and at the surrender of Lord Cornwallis at Yorktown. Once when he was on duty as sentinel General Washington and General Hamilton made a movement to pass him. He stopped them and demanded the countersign. They did not comply with the demand and General Hamilton persisted in the attempt to pass, whereupon Guild cocked his gun and told him that "he was a dead man if he passed." General Washington then directed that the countersign be given, and they passed on. The incident was related to the late Samuel D. Partridge by Mr. Guild.

The large white house with the cupola, which stands just north of the Post Office on the opposite side of the street, is the residence of Mr. Clarence E. Belden, a successful business man and native of the place. The fine country home a short distance further north on the same side of the road is the residence of Mrs. Sarah R. Wight, widow of J. E. Wight, a man of large business interests, who took great pride in making for himself one of the most attractive country homes in the valley. Since his death the greenhouses and hundreds of ornamental trees and shrubs that once



RESIDENCE OF MRS. S. R. WIGHT

beautified the place have been removed. Mr. L. H. Wight has charge of the place. The next house north with the fine porch and extensive tobacco barns is owned by Mr. Gilbert E. Morton, a large grower and packer of tobacco.

Bradstreet was named after Governor Bradstreet who was the proprietor of a grant of land in this region.

About half a mile further north the Whately line is reached.





OLD DOORWAY ROSWELL BILLINGS RESIDENCE

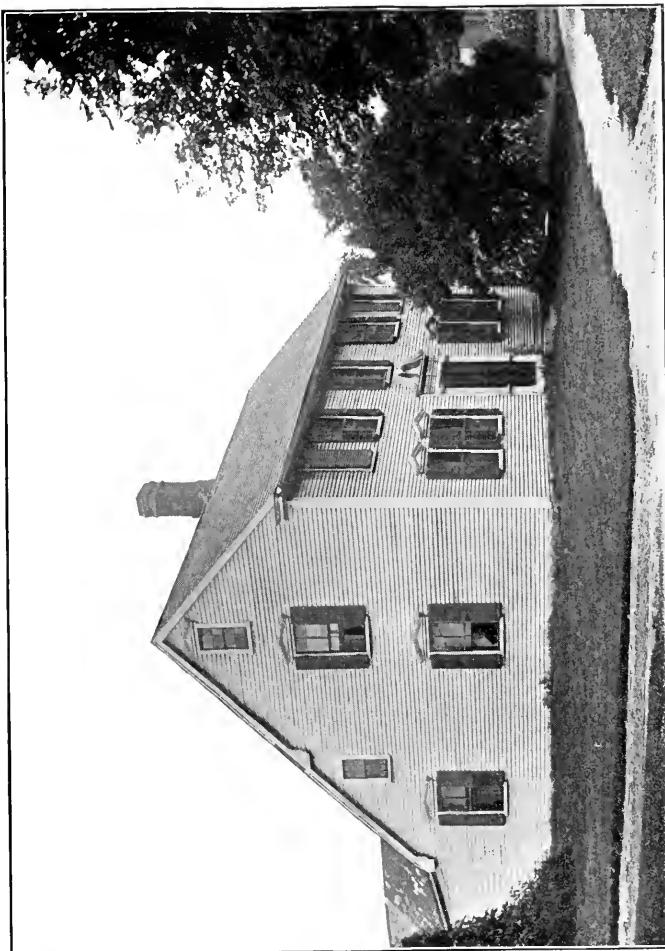
Historical Sketch of Hatfield

A STRANGER passing along the main street of Hatfield would not fail to observe the great natural beauty of place, the grand old elms, the pretty modern homes, and the many signs of prosperity to be seen on every hand. If he were to mingle with the inhabitants in some of their social gatherings he would be impressed with their culture and refinement. Indeed there is little in the place to remind one of its ancient origin and its connection with the earliest history of our country. A small number of very old houses, a few examples of architecture of the Colonial period and the old headstones in the Hill cemetery are about all that is left to bear witness to the distant past. The trolley line that passes through the place, the new Memorial Hall, the Academy, the comparatively modern house of worship, and the pretty modern homes all speak of the present day. Many of the New England towns have suffered greatly from the loss of gifted and enterprising sons and daughters who have gone to the city or to the West. Hatfield is an exception. Many of her best sons and daughters have remained in the place of their birth and identified themselves with the life of the town. Such men as Thaddeus Graves, Charles K. Morton, Daniel W. Wells, the late Henry S. Hubbard, George Billings, Jonathan E. Porter, Alfred H. Graves, the brothers Roswell and David Billings, F. H. Bardwell, and in the north part of the town Oscar Belden and sons, Charles W. Marsh, William Belden, Frank Jones, Gilbert E. Morton, Clarence E. Belden, Reuben Belden, L. H. Wight, Archie P. Graves, Edwin Field, and others equally

worthy of mention have remained in the town and devoted themselves to the maintenance of its business and social life. The educational and religious interests have been fostered with wisdom and care. The result may be seen in the productive farms, the beautiful homes, the well kept lawns, the culture and refinement of the inhabitants, and the superior moral and religious state of the community. In many instances the young men of the town have found their wives among the charming daughters of the place and the latter have kept up their mothers' reputation for good housewifery and fine womanly qualities. It is doubtful if there is another town of its size in New England that numbers so many fine appearing and cultivated young women as Hatfield. Such persons as Rev. Robert M. Woods, D.D., Isaac B. Lowell, Major C. S. Shattuck, Hugh McLeod, the brothers Jacob and Frederick Carl, have settled in the town and contributed greatly by their personal worth and enterprise to the prosperity and attractiveness of the place.

Hatfield, however, as has already been shown, has a distant and notable past and this book would fail of its purpose did it not disclose that past and establish the connection between the Hatfield of our time and the plantation on the west side of the river in the days when what is now Hatfield was a part of the new settlement of Norwottuck or Hadley.

In the spring of 1614, Adrian Block, a Dutch adventurer, who had spent the preceding winter on Manhattan, embarked with his crew in his American-built ship *Restless* and sailed eastward on the waters of Long Island Sound. Skirting the northern shore, Block soon came to the mouth of the Connecticut River and sailed up the river till he reached the Enfield Rapids. This Dutch navigator seems to have been the first European to explore the lower



RESIDENCE OF ROSWELL BILLINGS

Example of second style of houses built in Hatfield



GRAVES OF REV. WILLIAM WILLIAMS, REV. TIMOTHY WOODBRIDGE AND REV. JOSEPH LYMAN

The small headstone in the lower right corner bears the date 1681 and is the oldest in the cemetery

Connecticut. Bacon in his book, *The Connecticut River*, gives Block the credit of having discovered the river. In 1633 the Dutch purchased a tract of land of the Pequots where the city of Hartford is now situated and erected a rude fort. It was the purpose of the Dutch to exclude the English from the region, but Providence had decreed otherwise. The English settlers at Plymouth and the Bay very early learned of the fertility and attractiveness of the Connecticut Valley and in September, 1633, a small company of men made a journey through the wilderness to the Connecticut River. In October of the same year another company of Englishmen ascended the river and built a trading house at a point some distance above the Dutch fort. In the following year English settlements were established at Wethersfield, Hartford and Windsor. William Pynchon and his small company from Roxbury established themselves at Springfield in 1636. Northampton was settled in 1654. The settlement of Hadley was begun in 1659 and was the result of differences in the churches at Hartford and Wethersfield.

April 18, 1659, sixty persons made an "Engagement" to remove to the Norwottuck valley in Massachusetts and establish a new plantation. It is probable that the broad streets which are a striking feature of Hadley were laid out in 1659. The first settlers of Hadley were from Hartford, Windsor, and Wethersfield.

The plantation was situated on both sides of the Connecticut river. The settlement of the new town appears to have been completed in 1661. It was in that year that the General Court ordered that the new settlement should be called Hadley.

It was inevitable that the settlers on the west side of the river should act more or less independently of those on the

east side, and that at no distant day a separate town should be established on the west side. The river at this point was broad and deep. Communication between the two places was difficult at all times and sometimes well nigh impossible. Naturally a community spirit was gradually developed among the settlers on the west side of the river. They were permitted to manage some of their affairs independently of the east side. In the all important matter of attendance on divine ordinances a serious difficulty arose. The place of worship was on the east side of the river and at times the passage of the river was extremely difficult and dangerous. The great labor attending the crossing of the river, together with the terror and screams of the women and children, interfered very seriously with an orderly observance of the Sabbath and a profitable participation in the services of worship. Persons occasionally fell through the ice into the river and barely escaped drowning. The petition to the General Court in 1667 stated that not more than one-half of the ninety persons on the west side of the river "capable of receiving good by ordinances" could ordinarily attend services on the Lord's Day. It was also urged in the petition that the inhabitants on the west side who remained at home were left "a prey to the heathen," who were quick to see their opportunity. A petition for relief from their hard conditions was made to the General Court by the settlers on the west side in May, 1667. In May, 1669, the General Court was informed that steps had been taken by the inhabitants of the west side towards "setting up a meeting house" and that a man had already been "pitched upon" for a minister, who had been recommended to them by "sundry reverend and godly persons." Articles of agreement between the inhabitants of the east side of the river and those living on the west side were made December 22, 1669.

and sent to Boston. The town of Hatfield was incorporated May 31, 1670. It was named from one of the three Hatfields in England.

It was approximately two hundred and fifty years ago that Richard Fellows, Thomas Meekins, Wm. Allis, Nathaniel Dickinson, Jr., Thomas Graves and sons Isaac and John, Samuel Belding, Stephen Taylor, John White, Jr., Daniel Warner, Richard Billings, Obadiah Dickinson, Zachariah Field, Daniel White, John Cowles, John Wells, Samuel Dickinson and John Coleman built their homes on the west side of the river in the new plantation of Norwottuck and laid the foundations of the present town of Hatfield.

The Hatfield lands were purchased directly or indirectly of the Indian chiefs Umpanchala and Quonquont. The land upon which the main part of Hatfield is situated was purchased July 10, 1660 from Umpanchala for 300 fathoms of wampum and sundry gifts. The land in the south part of the town known as the Capawonk meadow was sold by Umpanchala to Northampton in 1657 for fifty shillings, and purchased of Northampton by Hadley January 22, 1663, for 30 pounds. The land in the north part of the town was purchased of Quonquont's widow October 19, 1672. These three purchases cover all of the Hatfield lands. By the terms of the deeds given for the land the descendants of Umpanchala and Quonquont still have a right to hunt and fish along the streams and erect their wigwams on the common.

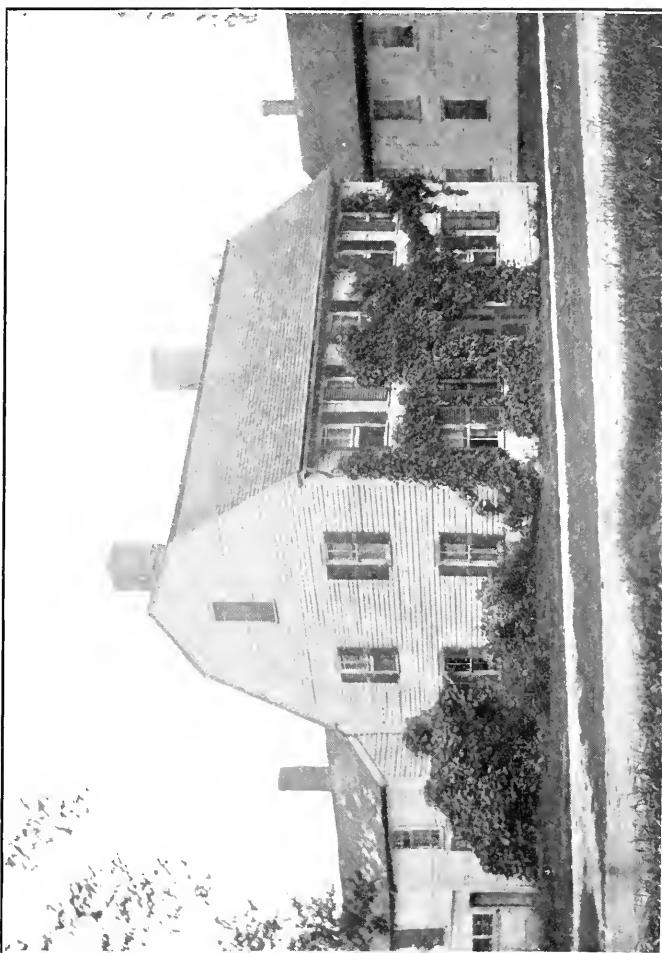
The period of the settlement of the town was followed by that of the French and Indian War. After that came the Revolutionary War. More than 125 Hatfield men served in the War of Independence. The following action was taken at a town meeting held June 24, 1776: "VOTED—By the

town to instruct and direct their Representative at the present General Assembly to use his endeavors that the Delegates of this Colony at the Congress be advised, that in case the Congress should think it necessary for the safety of the American United Colonies to declare them independent of Great Britain, the inhabitants of the town of Hatfield with their *lives* and *fortunes* will solemnly engage to support them in the measure."

It was also voted that the sum of twenty-seven shillings be expended for a drum for the use of the town.

Just before 1800 much attention was given to fattening cattle for the market. Oliver Smith was one of those who engaged in this business. A part of the supply of beef for the troops in the Revolutionary War was purchased in Hatfield. From about 1826 to the beginning of the Civil War broom corn was a leading product of the Hatfield farms. The value of the brooms manufactured in the town in the year 1837 was \$28,600. In 1856 James Morton and William H. Dickinson began the cultivation of tobacco for the market. It had long been raised in small quantities for private use. In a recent year fourteen hundred acres of tobacco and eleven hundred acres of onions were raised in the town. A few years ago Alfred H. Graves and the late Wm. C. Dickinson gave special attention for a time to the breeding of fine driving horses.

In 1800 the population of Hatfield was about 800, with only two persons of foreign birth. Up to 1850 the population was composed almost entirely of pure American stock, the descendants of the English Puritans. Since that time people from the Old World have been coming in increasing numbers until, at the present time, about two-thirds of the population is composed of people who are either foreign born or the children of foreign born parents.



RESIDENCE OF REUBEN F. WELLS

This Old Gambrel Roof House stands on the Field Allotment

The first foreigner to settle in Hatfield was Henry Wilkie, a Hessian soldier belonging to Burgoyne's army, who chose to make his home in the town rather than return to his native land. The foreign population has added very materially to the industrial and business life of the town. Without the help of this new increment of population it would be impossible to cultivate the extensive crops of onions and tobacco that are now raised each year. Some Irish and Canadian families came to Hatfield about 1850. A few German families came about the same time. The Poles came in the Eighties and Nineties. The last census gave about 600 Poles and some over 500 Irish, German, and French people as residents of the town. Of 66 children born in Hatfield in 1907, 43 were the children of foreign born parents. There are about 40 Hungarian Poles who are Protestants. Nearly all the rest of the foreign population are devoted to the Catholic faith. In 1892 a neat house of worship was built by this part of the population. Not a few of the foreign residents have prospered and built substantial homes for themselves in the town. Jacob and Frederick Carl, who came from Germany about 1856 and settled in Hatfield, are among the most successful business men of the town, being well known as large growers and packers of tobacco. Mr. Edward Proulx, who originally came from Canada and who settled in Hatfield in 1847, has accumulated a handsome property. John McHugh, Michael Boyle, James Ryan, and their families, have enjoyed great prosperity since their settlement in the town. It is pleasant to record that good feeling and harmony have prevailed between the people of American stock and the foreign population. A broad Christian spirit of tolerance in civil and religious affairs has characterized both parties from the beginning and contributed greatly to the welfare of the

community and the material progress of the town. Hatfield affords a fine example of the harmonious mingling of people of different nationalities in community life under our free institutions. If the conditions existing in Hatfield prevailed everywhere in the United States our country would have no problem occasioned by the presence of the foreigner.

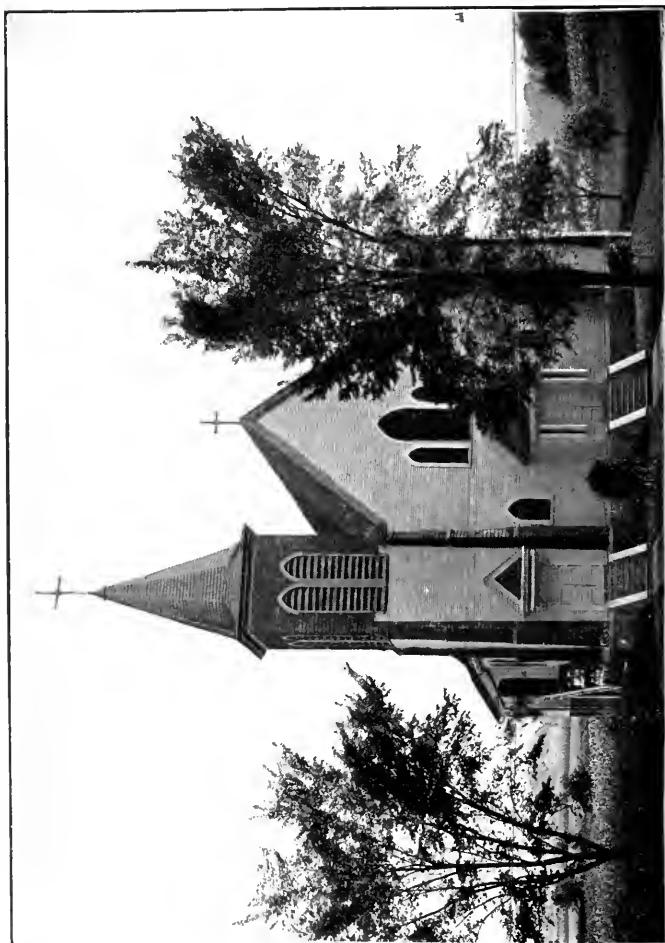
Hatfield has produced not a few men of great ability and large influence. The story of her early ministers will be told in another chapter. Col. Israel Williams was one of the best known and most influential men of the western section of the state in his day. For more than sixty years Oliver Smith has been honored in all this region for his notable work in founding the Smith Charities. Sophia Smith by her great benefaction to her sex in founding her college has gained for herself wide and enduring fame.

Colonel Samuel Partridge, who was born in 1645 and died in 1740, was one of the first settlers of Hatfield. He was known in Boston as one of the "River gods," and was a powerful colonial leader in the Valley. He lived to be ninety-five years old and was active to the end of his life.

Samuel D. Partridge, who was born in Hatfield the latter part of the eighteenth century and lived to a very old age, was a man of great personal worth and in his "Reminiscences" has left valuable material for the future historian of Hatfield. Samuel P. Billings, who was at once farmer, lawyer and politician, and who died in 1902 at the age of eighty-three years, exerted a large influence in town affairs and was for many years the leading Democrat in the town. The writer well remembers when he was a boy the oratorical contests that took place in town meetings between Mr. Billings and Thaddeus Graves, spokesman



HATFIELD STREET



THE CATHOLIC CHURCH

for the Republican side of the house. Both men were possessed of good oratorical powers. The writer gratefully records the fact that it was an eloquent speech by Mr. Billings made in town meeting that influenced the voters of Hatfield to act favorably upon a motion to erect the fine schoolhouse and hall now standing in Bradstreet.

Of those who have gone from the town in recent time and won recognition elsewhere, perhaps the most worthy of mention is the late Edward C. Billings, who was for many years judge of the United States District Court of Louisiana. Mr. Henry C. Marsh, proprietor of the Cooley House, Springfield, Mass., is one of the leading business men of his city, greatly respected by all for his business ability and public spirit. Among the younger men who have gone from Hatfield and made a good record for themselves in the business world mention may be made of Mr. Elliott H. Wight of New York, Mr. J. H. Wight of Northampton, Mass., Mr. Henry Cutter of St. Louis, Mo., Mr. Clarence E. Belden, who has recently purchased a home in his native town, Mr. H. W. Field of Northampton, Mass., and Mr. Edward Belden of Boston. Rev. Wm. B. Allis has made a good record as a Congregational clergyman. Mr. James C. Leary, who left Hatfield penniless and was picked up in New York City by a charitable society and sent west, has become well known in business and political circles in Salt Lake City, where he resides. Dea. George W. Hubbard, after a long residence in Hatfield where he had great influence in town and church affairs, moved to Northampton. He was for several years President of the Smith Charities. He had much to do with the founding of Smith College, having been a trusted adviser of Miss Sophia Smith, and at his death left the bulk of his large estate to the College.

Although agriculture has always been the leading interest in the business life of the town, mention should be made of the Porter Machine Works, of which Mr. Jonathan Edwards Porter, a great grandson of the famous Jonathan Edwards, is the leading spirit. Maj. C. S. Shattuck's Gun Shop is also an important industry of the town. These industries are located on Mill River, not far from the site of Thomas Meekins' grist-mill.

During the Civil War Hatfield was intensely loyal to the Union. Her citizens abhorred the institution of slavery. Oliver Smith in his will gave the sum of ten thousand dollars to the American Colonization Society. This is some indication of the feeling existing in the town against slavery. Rev. John M. Greene, who was the Hatfield minister from 1857 to 1868, was a man of unusual pulpit ability, intensely devoted to the idea of human rights and patriotic in spirit. His sermons were well calculated to inspire a strong feeling for the Union cause in the Civil War. The author of this book, although very young at the time, has not forgotten the great feeling shown by the minister and his impressive speech as he discoursed to the people the Sunday following Lincoln's assassination. Back of the pulpit was draped a large American flag. The minister made it appear that rebellion and slavery and the death of Lincoln were truly works of Satanic origin. No youth could have been present on such an occasion without being inspired with loyalty to the Union and abhorrence of everything associated with the Rebellion. About an even hundred men from Hatfield enlisted in the war for the perservation of the Union and about one quarter of this number lost their lives in the service of their country. The names of the Civil War soldiers are inscribed on one of the tablets in Memorial Hall.



DOORWAY OF THE MORTON HOUSE

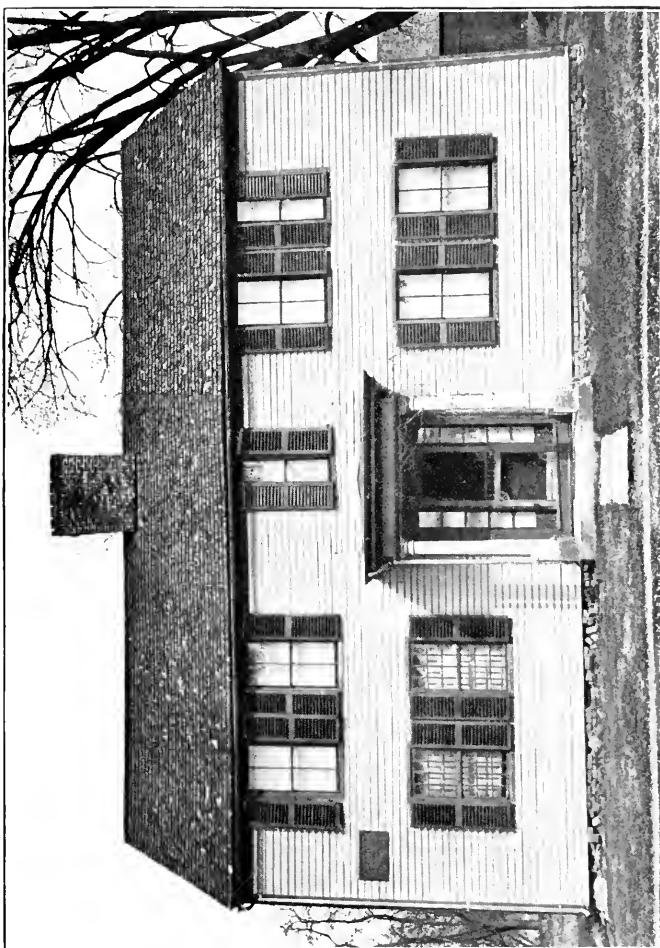
Hatfield has an extraordinary record for the gifts of its wealthy citizens to educational, philanthropic, and religious objects. The well known Smith Charities, an institution that has aided a great number of worthy young men and women to get a start in life and has afforded relief to many widows left with young children to support; Smith College, which in a single generation has come to be one of the best known and the largest of the institutions in this country for the higher education of women; Smith Academy in Hatfield; the Dickinson Hospital in Northampton; and the Smith Agricultural School now being started in Northampton, all owe their existence to the benevolent spirit and liberal gifts of former residents of Hatfield. The founder of Williams College wrote in his last will and testament, "I, Ephraim Williams of Hatfield," thus representing himself to be a resident of Hatfield at the time of his death. Sophia Smith gave \$30,000 to Andover Theological Seminary. Dea. Geo. W. Hubbard left the bulk of his estate of \$75,000 to Smith College. Samuel and Abby Dickinson made large gifts to the American Board of Foreign Missions and the Congregational Home Missionary Society. The former gave the new Memorial Hall to Hatfield. This is a remarkable record for a place of the size of Hatfield and speaks volumes for the influence of the pastors of the Hatfield church, who from the time of the first minister of the church, the Rev. Hope Atherton, down to the pastorate of the present incumbent, Rev. Robert M. Woods, D.D., have been men of broad vision and liberal spirit, inculcating with great fidelity the doctrine of Christian stewardship.

It is quite remarkable that nearly all of the money donated to worthy objects by residents of Hatfield should have gone out of the town. One wonders why Oliver Smith

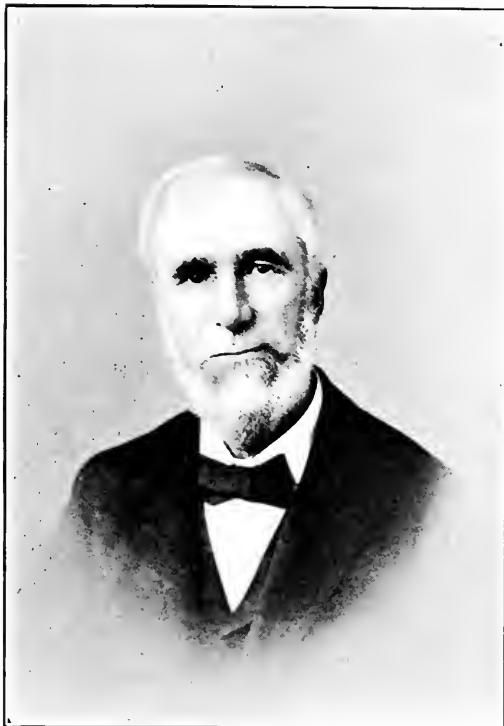
did not provide that his Agricultural school should be established in Hatfield. Surely there is no better situation for such an institution than is afforded by the town with its rich farming lands and central location in the Connecticut Valley. Why was not Smith College located in the founder's native town? Why should not Smith Academy, the only monument of the Smith family in Hatfield, have been given an adequate endowment? Would it not be a good thing if some of the former wealthy residents had given the church a handsome endowment? The writer of this book has made some effort to discover the influences that determined the giving of so much of the wealth of Hatfield to objects outside of the town.

He has made a special effort through correspondence with Rev. John M. Greene, D.D., Sophia Smith's chief adviser, to ascertain the reason for the location of Smith College in Northampton rather than in the founder's native town. He has satisfied himself in the matter and is convinced that the donors of the large sums of money that have gone out of Hatfield were governed for the most part by a desire to bestow their gifts in such ways as to accomplish the greatest good. Directly or indirectly Hatfield is the beneficiary of the liberal giving of her former residents. Special consideration is shown students from Hatfield at Smith College.

In a letter dated July 10, 1908, Dr. Greene, referring to the time of the making of Miss Smith's will, says: "I think now as I thought then that Campmeeting Hill in Hatfield where we could have had a hundred acres of land in our campus, was the place for the college." Dr. Greene adds, "Both Deacon Hubbard and myself wanted to have the college located in Hatfield." Miss Smith would consent to Hatfield as the location for the college. There was,



SOPHIA SMITH'S BIRTHPLACE



REV. JOHN M. GREENE, D.D.
The Originator of the idea of Smith College

however, a difference of opinion among the friends of the project as to whether the college should be located on or near King's Hill, or simply in the town of Hatfield, leaving it to the trustees to decide as to the exact spot. At the suggestion and through the efforts of Dr. Greene, Northampton was finally agreed upon as the place for the college. The writer is persuaded that the facts are substantially as he has given them. He thinks that time has proved the wisdom of the final decision as to the site of the college and that in this important matter a higher Power may have guided Miss Smith and her advisers. Surely what was Hatfield's loss was Northampton's gain. It is improbable that Smith College would have grown to its present proportions and secured so much additional support from people of wealth as it has had if it had been located in Hatfield.

Dr. Greene kindly read and approved the part of the manuscript relating to the location of the college.*

To the great credit of the Hatfield people it can be recorded that in the whole history of the place there has been no appearance of that sectarian spirit, which has developed in so many of our small New England communities, dividing the people into small religious groups and often giving rise to unseemly rivalry and bitterness of spirit. Among the causes that have contributed to the religious

*In his "Reminiscences" Samuel D. Partridge says of Miss Smith: "She was at heart loyal to her native town, and when she had decided upon the establishment of a Female College, she expected to locate the institution in Hatfield; but those of whom she sought advice, were of a different mind, some urging the claims of Northampton, some of Amherst, until she was finally persuaded to locate it in Northampton; and it may be that circumstances in the future will justify the conclusion which now seems so unsatisfactory to the friends of Hatfield." Mr. Partridge's "Reminiscences" were written in 1880.

unity that has characterized the town are the facts that the people were in the early days so closely related by common interests, the character and influence of the distinguished men who have served the town as pastors of the local church, and the location of the town in a region that has from the beginning been dominated by Congregational influences in religion and education. For about two and a quarter centuries one church sufficed to minister to the religious needs of the town. Of course, with the coming to Hatfield of so large a number of residents of the Catholic faith it became necessary to organize a church of that denomination to minister to the Catholic population.





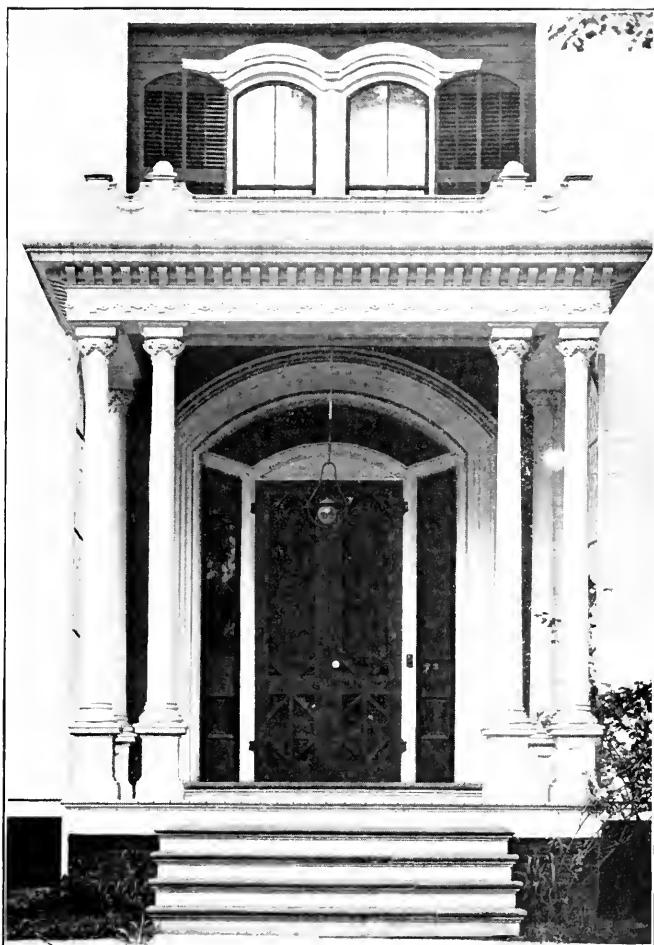
SOPHIA SMITH AT 72

Sophia Smith Founder of Smith College

WHEN the author of this book was a small boy and sat in the pew with his mother in the Hatfield church he used to see a very dignified and well dressed elderly lady walk down the center aisle of the church and take a seat a little distance in front of him. One Sunday a young girl walking behind the dignified lady inadvertently stepped on the trail of her dress and received from her such a severe look in reproof that she has never forgotten it. The dignified lady was Miss Sophia Smith and the young girl afterwards became the accomplished wife of Mr. Edward Bellamy, author of *Looking Backward*. The author had no acquaintance with Miss Smith and is not disposed to picture her as angelic in character or in any way superior to the average Christian woman of the New England type of a former generation. He will try to describe her as she seemed to her neighbors.

Sophia Smith was descended from Lieutenant Samuel Smith, who came to this country from England in 1634 and was one of the leading men in the early history of Hadley. She was related to Mary Lyon, who was also a descendant of Lieutenant Smith. She was born in Hatfield, August 27, 1796, six months before Mary Lyon was born in Buckland. Her grandmother on her father's side was Mary Morton, the mother of Oliver Smith. The grandmother, who was a woman of great energy, thrift and piety, exerted a strong influence upon Sophia Smith. Miss Smith's

father and mother were persons of excellent standing in the community. Her mother's name was Lois White. She was a woman of earnest Christian character, a member of the Hatfield church, a faithful mother and a good house-keeper. Miss Smith's father was a soldier in the Revolutionary war and was one of the richest men in the town. The house in which Miss Smith was born and in which she lived until she was sixty-eight years old is still standing. It is a plain structure and stands a little below the church on the opposite side of the road, next to the beautiful residence which Miss Smith built not long before her death. It is marked by a tablet. Here Mr. Austin Smith and his two sisters, Sophia and Harriet, lived together for many years. After the death of her brother Austin, Miss Smith built the new residence in which she spent the last years of her life and where she died, June 12, 1870. In Sophia Smith's girlhood Dr. Joseph Lyman was pastor of the Hatfield church. He was a preacher of great ability, was for a time President of the American Board of Commissioners for Foreign Missions, and held a foremost place among the ministers of New England. His influence over Miss Smith in the formative period of her life was very great. He doubtless inspired her with a serious purpose in life and imparted to her something of his own patriotic spirit and breadth of views. Her educational advantages were necessarily meagre. She attended the schools of her native place and was for a term or more a pupil in the Hopkins Academy in Hadley. She also attended a school in Hartford for a short time. Her home in her girlhood was supplied with such books as were usually found in the better class of New England homes of that period. There was diligent study of the Bible in her home. The expounding of the Bible in that day had much to do with the making of a man



COLONIAL PORCH OF SOPHIA SMITH'S NEW RESIDENCE

like Oliver Smith, or a woman like Sophia Smith. The Bible was truly "a lamp to their feet and a light to their path." Dr. John M. Greene, Miss Smith's pastor from 1857 to 1868, writes of her as follows: "I knew Miss Smith intimately the last thirteen years of her life. No one could know her, and not respect her. Her course of life was quiet, thoughtful, uneventful. There were no startling episodes, no wild romances in it. She built few castles in dream-land or in love-land. Life was serious, real, to her. She walked with her feet on *terra firma*, not in the clouds. She was a women of high sentiment, but not sentimental. She never uttered diatribes against married life, but she always commended it; yet she was content to remain unmarried, fully persuaded that was the life God meant for her."

This is doubtless a true portrait of Miss Smith drawn by one who knew her intimately. October 15, 1866, Miss Smith wrote in her journal: "It is a cloudy, stormy day. I do not go to church this forenoon, but I hope to go in the afternoon for the purpose of contributing to the American Missionary Society, which labors among the poor people in the South. I desire to give where duty calls." Such an entry in her journal throws much light upon Miss Smith's character. Her ideas of dress are revealed in an entry in her journal August 20, 1867: "Things must be simple to be elegant; the greatest ornament is of a meek and quite spirit." In her later life Miss Smith was a great reader of the sermons of the noted preachers of the day.

A heavy responsibility devolved upon Miss Smith at the death of her brother Austin. She already possessed all the money she cared for and now her brother's large fortune came to her. Her brother left no directions in regard to what use he desired to have made of the money which he left. Miss Smith was not one to receive such a large fortune lightly. The idea

of Christian stewardship prevailed with her. Wealth was not something to be wasted in extravagant living or vain show, but was a trust. She would no more have thought of misusing the means left to her by her brother than she would have been disposed to tell a falsehood or commit a crime. She regarded it as her duty to make a wise disposition of her fortune. Her responsibility was to God and her burden was no light one. There was nothing in her training to fit her for such a burden as had suddenly been placed upon her. Yet she had principle and was bound to be conscientious in whatever disposal she made of her means. What was more natural than for her in such an emergency to turn to her trusted friend and pastor for help! This she did. Dr. Greene writes: "On the first day of May, 1861, Miss Sophia Smith came to my study in Hatfield and besought me to help her in the disposition of her brother's property which had fallen to her." She was very determined in her idea that her pastor ought to help her in the emergency. Her course was a wise one and in Dr. Greene she had a competent and faithful helper in the solution of her problem. He was a man of liberal education and broad views. He possessed great foresight and well understood the tendencies of his times. After some deliberation he consented to give Miss Smith the aid she asked for. The world is indebted to three persons for the founding of Smith College, Sophia Smith who gave the money, Austin Smith who accumulated it, and Rev. John M. Greene, who originated the idea of the College. After some weeks of deliberation Dr. Greene proposed two plans to Miss Smith for the disposal of her property. One of these plans was the founding of an institution for the education of women that should be equal in grade of scholarship and requirements to the colleges for men. This plan was finally adopted by Miss Smith



OIL PAINTING OF SOPHIA SMITH

and to its execution she devoted herself with great interest and determination. In spite of the fact that she was visited by a large number of strong-minded and influential people with proposals for the disposition of her property and must at times have been almost bewildered by the number of those urging their ideas upon her and the variety of propositions made by them, she steadfastly adhered to her purpose to found the college and Dr. Greene's influence over her remained dominant. Apart from the gift of \$75,000 for Smith Academy, her entire estate, amounting to \$475,000 was left at her death for the founding of Smith College in Northampton. It is noteworthy that such a far sighted project as an institution for the higher education of women should have been suggested to Miss Smith by Dr. Greene or approved by her. It is an indication of the wisdom of both Miss Smith and Dr. Greene. It was indeed the very time for the undertaking of such a project. But some of the ablest and wisest people of the day pronounced the plan visionary. It is easy enough now to see that the time was ripe for such an institution as was planned by this Hatfield woman and her pastor. The growth and prosperity of Smith College have been far beyond what any one anticipated at the time of Miss Smith's death. It met a real demand of the times and such has been the wisdom of those who have guided its affairs that its present usefulness is beyond estimation.

The ancient records of Hatfield show that it was in the mind of the first settlers to build a college. Some steps were taken towards securing such an institution. Three of the early ministers of Hatfield, Hope Atherton, Nathaniel Chauncy, and William Williams, were graduates of Harvard College. Timothy Woodbridge and Joseph Lyman were graduates of Yale. Elisha Williams, born and bred in Hat-

field, a graduate of Harvard College, became the third president of Yale College. Col. Ephraim Williams, the founder of Williams College, dwelt in Hatfield several years. Jonathan Dickinson, the first president of Princeton College, was born and reared in Hatfield. Hatfield was for a long time the home of scholars and friends of education. It is not surprising that the large fortune made by Austin Smith and inherited from him by his sister Sophia Smith should have been devoted to the upbuilding of a great educational institution in the immediate region.

Smith College was chartered in 1871. The total amount of funds available at the time was \$411,608.29. The estates of Judge Dewey and Judge Lyman in Northampton were purchased for a site, at a cost of \$51,000. In June, 1873, Professor L. Clark Seelye of Amherst College, was chosen President. July 14, 1875, the College proper was dedicated and President Seelye inaugurated. The first class graduated in 1879 and numbered eleven members. The author of this book was present on the occasion and well remembers the great interest felt by the large number present and the enthusiasm of President Eliot of Harvard, who was present, and the youthful and serious appearance of the new President of the College, Professor Seelye. The author was present at the last commencement of the College and could not help reflecting upon the wonderful growth of the institution in the short time that has passed and the wide influence it is exerting today in the educational world. As every one knows it has become one of the best known and most largely attended colleges for women in the world. It has been extensively patronized by people of wealth as a suitable place for the education of their daughters. At the same time it can be said that a poor girl has a splendid chance to gain an education in the institution without the

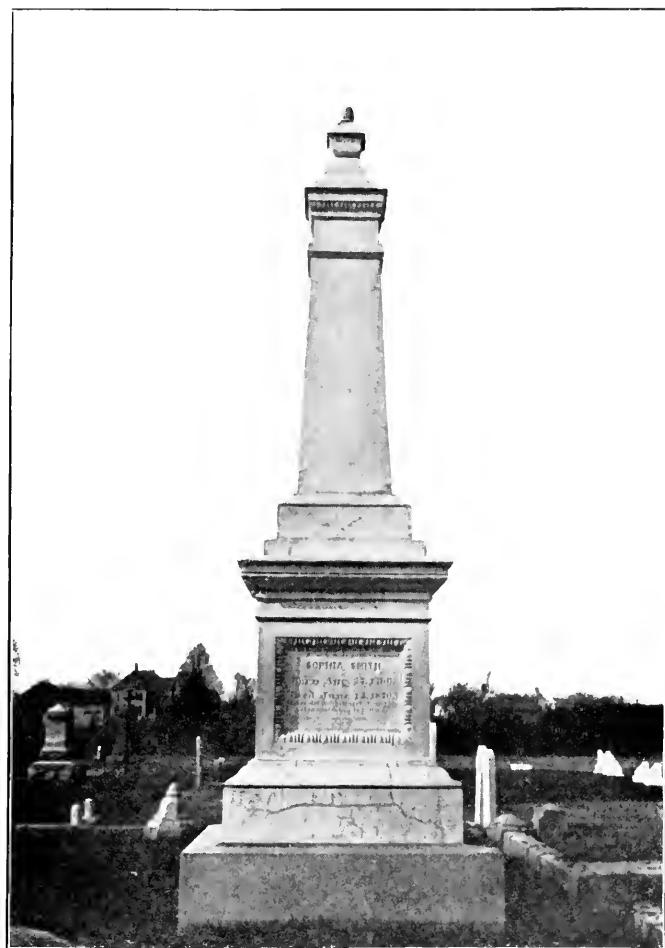
least embarrassment or loss of self respect. The College has become one of the leading factors in the life of the Connecticut Valley. It dominates in the city of Northampton. Its graduates, now numbering a great army of splendidly equipped women, are scattered over the entire United States, and many are at work in foreign lands. The institution that originated in the mind of the Rev. John M. Greene and was made possible by the liberality of Sophia Smith, is destined in future time to share with Harvard and Yale and Holyoke and a long list of other splendid educational institutions in the making of an American nation that in the strength of its manhood and the beauty and worth of its womanhood shall be foremost among the nations of the world.

An interesting provision in Miss Smith's will states that it was her object "to provide an education suited to the mental and physical wants of women." It is further stated that it was not her purpose "to render the sex any the less feminine, but to develop as fully as may be the powers of womankind."

It is the universal testimony of those who were well acquainted with Austin Smith that he was not liberally disposed toward educational interests. Samuel Partridge in his "Reminiscences" says of Austin Smith's father: "He gave his children very meagre opportunities for mental culture: teaching them by his example that the chief object in life was to acquire property by industry, and preserve it by economy." Austin Smith himself once introduced a resolution in town meeting forbidding all instruction in the public schools except in reading, writing, arithmetic and geography. It is said that he was disposed to look with contempt upon the education of women. Strange it is that two men like Austin Smith and his father should have accumulated the wealth

that was used in founding the leading college for women in the country! Some of the Christian people of Hatfield are disposed to regard this as an example of God's overruling power.

Is it not altogether probable that men of a different type from Oliver and Austin Smith would never have accumulated and saved the wealth that became the foundation of the Smith Charities, Smith Agricultural School, Smith Academy, and Smith College? If in the time that they were accumulating their wealth they were, as some who ought to know affirm, penurious and lacking in public spirit, certainly in the disposition that was made of their property there was an exhibition of rare wisdom and public spirit, putting to shame the folly and wicked extravagance and selfishness of some people of great wealth of our time.



SOPHIA SMITH'S MONUMENT

Smith Academy

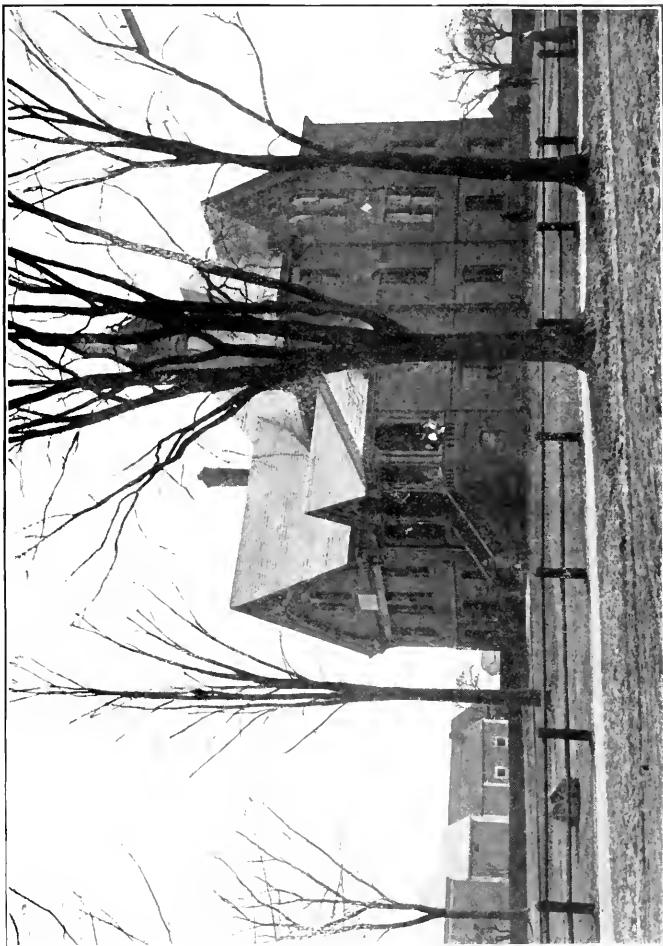
WHEN Sophia Smith went to her pastor, the Rev. John M. Greene, and asked him to advise her in regard to the disposal of the fortune left her by her brother Austin, he thought of the town's need of an academy. In all of his conferences with Miss Smith he urged that in making disposal of her money she should first of all provide for the founding of an academy in her home town. He was ably assisted in the matter by Dea. Geo. W. Hubbard. Both men saw the great need of such an institution for the town and felt that a part of the fortune which Austin Smith had left ought to be devoted to this object. The result was that in her will Miss Smith left \$75,000 for the founding of an academy to be located in Hatfield. In a letter written to the author of this book, July 6, 1908, Dr. Greene says: "I first proposed the academy to Miss Smith and I always defended it. It was my suggestion and my constant defence of it that secured the Academy to Hatfield. Dea. Hubbard did good service in helping me." It is evident that influences were brought to bear upon Miss Smith to induce her to devote her entire fortune to Smith College. Not only is Smith Academy a monument to the Smith family in the town where they lived and made their money, but it is doing a great amount of good in the town. Before it was opened there was no high school in the place worthy of the name. The young men and women who pursued their studies beyond the common school course, as a rule, went away to other towns for their educational advantages. This they did at considerable

inconvenience and expense. Without doubt many for this reason ceased to pursue their studies beyond the common school course.

Smith Academy opened December, 1872 with an attendance of 32 boys and 25 girls. Joseph D. Billings, George W. Hubbard, Jonathan S. Graves, Alpheus Cowles, Silas G. Hubbard, Frederick D. Billings, William H. Dickinson, and Daniel W. Wells composed the first board of trustees. The first principal was Wilder B. Harding. He was a graduate of the Westfield State Normal School and of Yale College, class of 1867. For the first five years he was ably assisted in his work by Mrs. Harding, who was a woman of great personal charm and excellent ability as an instructor. Mr. Harding continued as principal until June, 1885. He was a fine scholar, a thorough educator and a good disciplinarian. The Academy thus opened under most favorable conditions and was popular from the beginning. In the first years many pupils came from the neighboring towns because of the superior advantages afforded by the school.

Among those who have been at the head of the Academy are Prof. William Orr, Prof. Sanford L. Cutler, Prof. Ashley H. Thorndike, Mr. H. W. Dickinson, and Mr. Clayton R. Sanders. The present principal is Mr. A. J. Chidester.

The first class was graduated in June, 1876. The members of the class were Carrie E. Graves (Mrs. Roswell Billings), M. Antoinette Morton, Emma E. Porter (Mrs. David Billings), Charles A. Wight, Fannie E. Woodard. Mr. Wight was the first male graduate of the Academy and the first of its graduates to enter college. He graduated



SMITH ACADEMY

from Yale College in 1882. Since then many of the graduates of the Academy have entered college, the majority going to Amherst and Smith.

The elm tree which stands at the left of the picture in the academy yard was set out by the first class at the time of their graduation. The other tree was set out by the class of 1877. The boulder was placed in the yard by the class of 1899.

Smith Academy has been a great benefaction to the town. Its influence has led many of the young men and women of the town to seek a higher education, and in a general way has affected for good the entire community. The town makes an annual appropriation of \$500 for the Academy.

Miss Nellie A. Waite, of the class of 1879, has been for about twenty-five years a successful teacher in the schools of Minneapolis. Her sister, Mary L. Waite, of the class of 1877, was until her death a short time ago, a teacher in the same schools. Mr. Frank E. Wing, of the class of 1882, made a fine record as a student and writer at Yale College, from which institution he graduated in 1886. He is now Secretary of the L. S. Starrett Company, Athol, Mass., and is recognized as an able and reliable business man. Clarence E. Belden, of the class of 1877, is one of the leading business men of Connecticut Valley and is the owner of a beautiful country home in the north part of the town. David Billings, of the class of 1877, whose accomplished wife was a member of the first class, is one of the most influential and highly respected citizens of Hatfield. Henry Cutter, of the class of 1881, is a successful

business man in St. Louis, Mo. Many more of the graduates of the Academy are filling honorable places in life. Of the older graduates whose names have not already been given, Albert L. Dyer, Charles Porter, George and Oscar Belden, Dr. William Hubbard, Anna H. Billings, and Dr. Rose Fairbanks, are worthy of special mention. Prominent graduates of recent years are John H. Hubbard and Leonard Allaire.



OLIVER SMITH'S ACCOUNT BOOK AND OFFICE FURNITURE

Oliver Smith

Founder of the Smith Charities

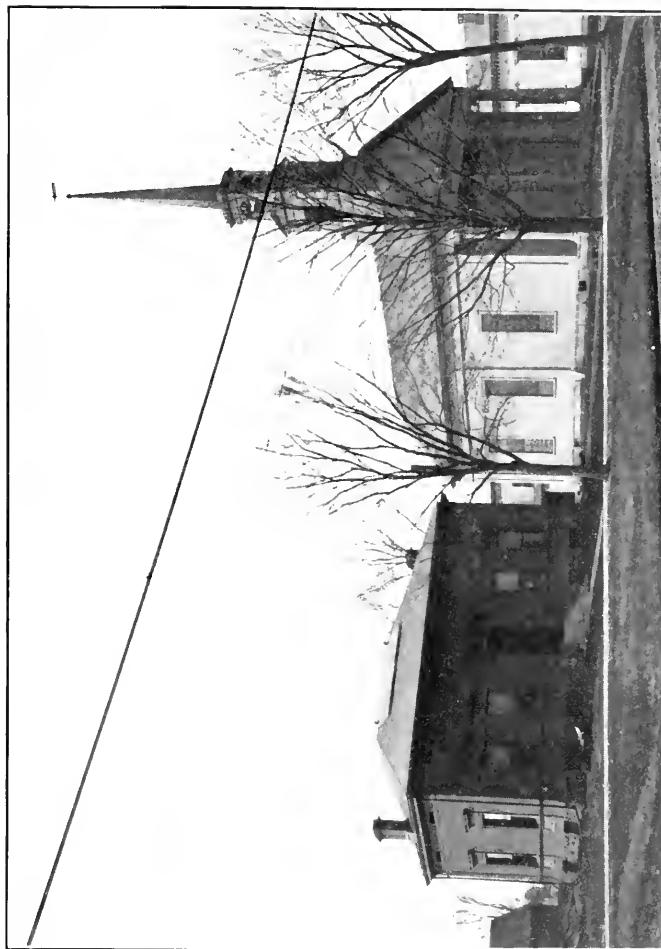
THE last day of April, 1634, Lieutenant Samuel Smith and his wife Elizabeth sailed from England to America. Lieutenant Smith settled first in Wethersfield, Conn., but later moved to Hadley. He was one of the original proprietors of Hadley and was a leading man in the affairs of the new settlement. He is listed in the old records as one of ten 200£ proprietors. From Lieutenant Samuel Smith were descended Oliver Smith, the founder of Smith Charities and the Smith Agricultural School, Sophia Smith, the founder of Smith College, and Mary Lyon, the founder of Mount Holyoke College.

Oliver Smith, Esquire, as the subject of this sketch is designated in his last will and testament, was born in Hatfield, January, 1766. The house in which he was born stood on the site of the William H. Dickinson residence. It was moved to North street some years ago and is still standing. Oliver Smith spent most of his life on the Smith homestead, the site of which is now occupied by a handsome residence owned by Mr. J. S. Wells. The old house was unoccupied for some time and on the eve of a Fourth of July just before the Civil war the boys of the town blew it up with gunpowder.

Oliver Smith died December 22, 1845, at nearly eighty years of age. His estate inventoried at \$370,000. His kindred were in good circumstances and by his last will and testament the bulk of his estate was devoted to the founding of the Smith Charities and the Smith Agricultural School.

An examination of Oliver Smith's will gives a good idea of the man himself and throws considerable light upon the ideas and customs of the times in which he lived. His home was in the midst of the rich farming country of the Connecticut Valley. Most of the people of the valley were engaged in agricultural pursuits and many of them were in very moderate circumstances. The young men and women were taught self reliance and industry. Agriculture was in the earliest stage of its development. Families were large. Obadiah Dickinson, who died in 1788, was the father of nineteen children. The children of parents in poor circumstances, were sometimes bound out to families in good circumstances, where they were cared for until they attained their majority.

An examination of Oliver Smith's will makes it evident that he intended that his fortune should be a public benefaction forever and that the benefaction should take the form of helping poor young men and women of good moral character to get a start in life, and also aid in the development of the agricultural interests of the region. Hence the provision in his will for the founding of the Smith Charities and the Smith Agricultural School. It is said that Oliver Smith himself had received \$500 at the beginning of his career from his father's estate. In the provisions which he made in his will for aiding poor young men and women it was evidently his aim to encourage industrious habits and good moral character in the beneficiaries of his will, as well as to give them substantial help in getting a start in life. The main benefits accruing from the Smith Charities are the gifts of \$500 each to young men twenty-one years of age who have served a faithful apprenticeship and have maintained a good moral character; \$300 as a marriage portion to girls of eighteen years or over who have served



MEMORIAL HALL AND THE CHURCH

a faithful apprenticeship and maintained a good moral character; \$50 as a marriage portion to young women to be paid at the discretion of the trustees, and sums of not over \$50 a year and for a length of time of not more than seven years to be paid to widows having children dependent upon them, the youngest being not over fourteen years of age. Beneficiaries of the will must be residents of Northampton, Amherst, Hadley, Hatfield, and Williamsburg, in the county of Hampshire, and Deerfield, Greenfield, and Whately, in the county of Franklin. The fund originally set aside for this purpose, together with subsequent accumulations, amounts to considerably over \$1,000,000. Since the incorporation of the Smith Charities payments amounting to more than \$2,000,000 have been made by the trustees in carrying out the provisions of the will. In their last annual report the trustees say: "During the past year thirty-nine boys have been indentured. Loans of five hundred dollars each have been made to forty-three apprentices. The notes of forty others have been surrendered. Thirteen girls have been indentured; seven girls have married and received their portions. One hundred and twenty-nine widows have been paid fifty dollars each; one hundred and sixty-eight young women have received marriage gifts of the same amount. There are now one hundred and six boys and twenty-two girls under indenture."

Since 1890, Mr. Daniel W. Wells, of Hatfield, has been the genial and efficient President of the Smith Charities.

By a provision of Oliver Smith's will the sum of \$30,000 was set apart as an accumulating fund until the expiration of sixty years, when it was to be paid over to the town of Northampton for the building and equipment of the Smith Agricultural School, the object of which was to be the conducting of a model farm and the maintenance of a school

for teaching the science of husbandry. A large tract of land has lately been purchased in the region between Northampton and Florence and buildings are now being erected for the Agricultural School. The institution will without doubt be a great stimulus to scientific farming in the Valley and may exert a wholesome influence in encouraging more of the young men of the region to devote themselves to the cultivation of the soil instead of going to the cities to further swell their congested populations and enter the already overcrowded trades and professions.

Owing to Oliver Smith's frugal disposition and sober-mindedness he never procured a likeness of himself. He was a typical New Englander of his day, shrewd, industrious, frugal, honest, and blameless in his life. He possessed the idea common to his times that money was not to be wasted in extravagant living, but was to be put to some good use. In middle life he was the proprietor of the village store in Hatfield. He engaged in farming and fattened cattle for the market. When about sixty years of age, influenced no doubt by the example of his nephew, Austin Smith, he began to speculate in stocks. He bought his stocks in Wall street and waited patiently for them to increase in value. In this venture, as in all else that he undertook, he was successful. Much of the wealth that went to the founding of the Smith Charities and Smith College was made in Wall street speculations.

The legal contest over the provisions of Oliver Smith's will is famous in the history of the Hampshire county bar.

The trial in the Supreme Court opened July 6, 1847. The celebrated lawyer, Rufus Choate, was counsel for the heirs-at-law and Daniel Webster appeared as leading counsel for the executor in behalf of the will. The jury returned a verdict for the will. There was great excitement over the



THE GRAVES MEMORIAL STONE

contest and while the trial was in progress the court house was thronged with people from Northampton, Hatfield and other nearby towns.

Oliver Smith's grave is in the Hatfield cemetery behind the church. He is deserving of grateful remembrance as one of the great philanthropists of his day. The people of Hatfield may well be proud to number him among their former residents.

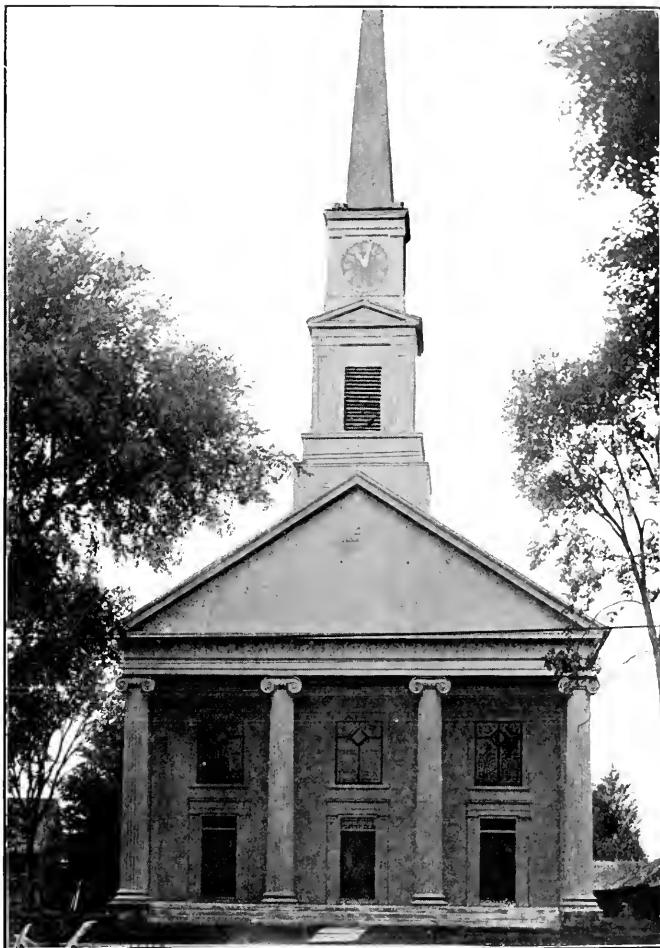
The articles of furniture shown in the accompanying illustration are now preserved in the home of Mr. D. W. Wells and the old account book is kept among the archives of the town in Memorial Hall.

In his "Reminiscences" Samuel Partridge who knew Oliver Smith intimately for many years says: "When a boy wished himself 'as rich as Oliver Smith' he was supposed to wish for boundless wealth. Oliver Smith had naturally a good mind, with plenty of hard common sense, and was of a rather taciturn habit. He was honest in his dealings, intending to claim no more than what rightfully belonged to him. He possessed an uncommon judgment in business matters, so that his investments, so far as I know, were invariably successful. He always argued that a liberal education was a hindrance in a man's career, and carried statistics in his pocket, which he would often read to enforce his argument."

This characteristic throws some light upon the nature of the Agricultural School for the founding of which he provided, and in which young men are to be instructed in practical farming. Mr. Partridge says further of Oliver Smith: "During the thirty years or more of my recollection of him, he wore the same over-garments, yet, by reason of certain trimness and neatness, he always appeared respectably dressed." Mr. Partridge testifies that Oliver Smith's

gifts to religious and philanthropic objects during his life-time were small and infrequent. If, as Mr. Partridge affirms, he withheld the greater part of his property from taxation, he was no more guilty in this respect than thousands of highly respected wealthy people who have lived since his day.

It may be of interest to add that the first indenture under the Oliver Smith will was made between Elisha Wells and Joseph D. Billings, of Hatfield, Dec. 24, 1847. By the terms of the indenture Otis Wells, son of Elisha Wells, was bound out to Joseph D. Billings. As trustees of the will had not yet been elected, the proceeding was authorized and the papers of indenture signed by the executor of the will, Austin Smith. The witnesses were Caleb Dickinson, an uncle of the writer of this sketch, and Mary Ann Billings. All the parties to the transaction are now dead and their graves may be seen in the cemetery back of the church. The original indenture is in the possession of Mr. D. W. Wells, of Hatfield.



THE HATFIELD CHURCH

The Hatfield Church

HATFIELD has a most interesting and commendable religious history. The early settlers were devoted to religious worship and the maintenance of the institutions of religion. In fact it was their desire to insure their prosperity in religious matters that led to the separation from Hadley and the incorporation of Hatfield as an independent town. The first minister, Rev. Hope Atherton, was ordained in 1670. He accompanied the Hatfield men in their attack on the Indians at the falls above Deerfield, in May, 1676. Upon the retreat he was unhorsed and separated from his companions. He wandered in the woods for some days, suffering much from exposure, but finally reached Hadley.

He died the following year as a result of his sufferings and exposure on this occasion. Rev. William Williams was pastor of the Hatfield Church from 1686 to 1741, fifty-five years. Rev. Timothy Woodbridge, who was ordained as colleague to Mr. Williams in 1739, served the church as minister forty-one years. Rev. Joseph Lyman, who was ordained in 1772, was pastor until 1828, a period of fifty-six years. The graves of these eminent divines may be seen in the southwest corner of the Hill Cemetery. They and Colonel Israel Williams were the only persons buried in the cemetery who were honored with headstones placed in a horizontal position. The headstones are in a remarkably good state of preservation at the present time. The three ministers of the Hatfield Church, whose combined pastorates extended over a period of nearly one hundred and fifty years, were men of great learning and large influence.

As theologians and preachers they were the peers of any of the New England divines of their day. Their influence on the character of the town and the history of the Hatfield Church cannot well be overestimated. To their faithful work must be attributed much of the breadth of views and liberality of spirit that appeared later in such persons as Oliver Smith and Sophia Smith. The next minister of special note in the history of the Hatfield Church was Rev. John M. Greene, who was ordained in 1857. He was born in Hadley, Mass., March 12, 1830. He graduated from Amherst College in 1853 and was for two years tutor in that institution. Mr. Greene was a man of fine appearance in the pulpit, tall and dignified. His sermons were scholarly, able and practical. He was often eloquent in the years of the Civil war, the progress of which he watched with the deepest interest. It was during his pastorate that Miss Sophia Smith, one of his parishioners, became possessed of the large fortune through the death of her brother, Austin, that she left for the founding of Smith Academy and Smith College. Mr. Greene became Miss Smith's trusted friend and counsellor. She insisted that he should formulate a plan for the proper disposal of her wealth, and, acceding to her urgent request, he became the originator of the idea of Smith College. He also influenced Miss Smith to found Smith Academy in Hatfield. During Mr. Greene's pastorate many young people entered the membership of the Hatfield Church and became workers in it. He left Hatfield in 1868, and after a brief pastorate at South Hadley, became pastor of the Eliot Church, Lowell, Mass., where he is still pastor *emeritus*. Amherst College conferred the degree of Doctor of Divinity upon him in 1881. He has been a trustee of Mount Holyoke College and of Smith College.



REV. ROBERT M. WOODS, D. D.

Rev. William L. Bray, Rev. John P. Skeele, and Rev. William Greenwood, all excellent ministers, served the Hatfield Church for a short period each, between the departure of Dr. Greene and the coming of the present pastor, Rev. Robert M. Woods, D.D.

The pastorate of Mr. Woods is the fourth long pastorate in the history of the church. Mr. Woods was born in Enfield, Mass., January 24, 1849. He graduated from Amherst College in 1869. His studies in theology were pursued at Union, Andover and Yale Theological Seminaries. From 1871 to 1873 he was instructor in English at Amherst College. He was ordained pastor of the church in Hatfield, November 21, 1877. October 29, 1879, he married Miss Anna Fairbanks, daughter of Rev. Samuel D. Fairbanks, D.D., for over fifty years a missionary of the American Board in India. Mrs. Woods' mother was Mary Ballantine, daughter of Dr. Henry Ballantine, who was also a missionary in India. Nine children have been born to them, eight of whom are living. Before coming to Hatfield, Mr. Woods travelled extensively in most of the countries of Europe and in Palestine and Egypt. He also spent the winter of 1896-97 in India.

Hatfield was surely very fortunate in securing Mr. Woods for its minister. He was at the beginning of his career as a clergyman. He had received a liberal education and had the advantages of extensive foreign travel. Miss Fairbanks, who became his wife, was a graduate of Mount Holyoke College, class of 1879. Her parents were persons of rare gifts and Christian consecration. She was in every way qualified in an extraordinary degree for her life work as the wife of a Christian minister. For more than thirty years now Mr. and Mrs. Woods have devoted themselves with remarkable fidelity and good success to the cause of Christ

in Hatfield. Both have been filled with enthusiasm for missionary work and under their leadership the Hatfield Church has developed a fine missionary spirit and makes large contributions annually to missionary objects.

Both have entered heartily into the social and intellectual life of the town and done much to elevate the tone of the entire community. Mrs. Woods is by natural endowment an active woman, with splendid ability for leadership and the tact that gives smoothness to all that she undertakes. Mr. Woods has been from the beginning of his work in Hatfield a faithful student and preacher of Bible truth, a wide reader of general literature, and has kept in close touch with the educational life of the Connecticut Valley. He is a trustee of Smith College, and holds an official relation to Amherst College, which recently conferred upon him the degree of Doctor of Divinity. An incident of the first years of his ministry in Hatfield illustrates the spirit he has ever shown as a pastor and his ability in that direction. There was illness in a poor German family in the west part of the town. He visited the family, prayed with them in the German language and presented them with a barrel of flour. The author of this book has not forgotten the appreciative and comforting words spoken by Mr. Woods at his father's funeral many years ago. Hundreds of Mr. Woods' parishioners have likewise been helped in times of trouble. In the pulpit his ministry has been practical and inspiring. There is always evidence of care in the preparation of the sermons. The fact that for more than thirty years he has ministered acceptably in the pulpit to the same church is praise enough to be spoken of him as a preacher of the everlasting Gospel. Mr. Woods has always been conservative in his leadership and theology. At the same time he has kept his mind open and read the

leading books on theology and kindred subjects as they have appeared. This will readily be seen by anyone who will examine his library. He has been most helpful in town affairs and being a man of large means and paying a heavy tax bill to the town annually, his influence in local affairs has naturally been great. President Roosevelt would certainly have a good word to speak for the domestic life of the Hatfield pastor and his wife. The maintaining of an ideal home life and the rearing of a large family of attractive and promising children are not the least of the services that they have rendered the town and church. Mr. Woods has had the rare privilege of being pastor of the entire Protestant population of the town and in spirit and breadth of views is well fitted for such a field of labor. In the character of the services which he has rendered the community, in the length of his pastorate, in his attainments as a scholar, and in his wide influence in the valley, Mr. Woods easily takes rank with the three distinguished men who served the church and town in the early days, and to whom reference has already been made in this sketch. The natural expectation is that Mr. and Mrs. Woods will spend their remaining days of active work in the ministry among the people whom they have served so long and well.

The Hatfield Church at the present time has a resident membership of about two hundred and forty, and is in a most prosperous condition. The influence for good exerted by the church in the course of its history is incalculable. It has contributed immeasurably to the welfare of the people and has taken an active part in the winning of the nation for Christ and the extension of the Gospel in pagan lands.

The first meeting-house in Hatfield was built in 1668 and stood in the middle of the road at a point a little below

the present house of worship. It was repaired twenty years later. It was thirty feet square and was without glass in the windows and had no means for heating. In 1699 the first house having become too small, a second house of worship was built on or near the site of the first building. It faced east and west and had galleries, a turret and bell. The turret was built for a watch tower. The bell was used for giving alarm in case of attack by the Indians. There was no way of heating this house. The third meeting-house was built about 1750. It stood a little south of the former house and faced north and south. Behind it stood the brick schoolhouse elsewhere referred to in this book. It was fifty-six feet long and forty-five feet wide. It had a belfry and a tower with Gothic points. Stoves were placed in the vestibule and pipes were extended through the auditorium. This arrangement was a compromise as there was opposition to having stoves in the house of worship. The building was sold to the late Elijah Bardwell, who moved it across the street where it is still standing. It is the red building in the rear of Mr. F. H. Bardwell's residence and is used as a barn. The present owner says that there are some red oak timbers in the building that belonged to the meeting-house built in 1699.

In this meeting-house the representatives of fifty towns met in the August Convention that preceded the Shays' Rebellion and drew up their formidable list of twenty-five "grievances."

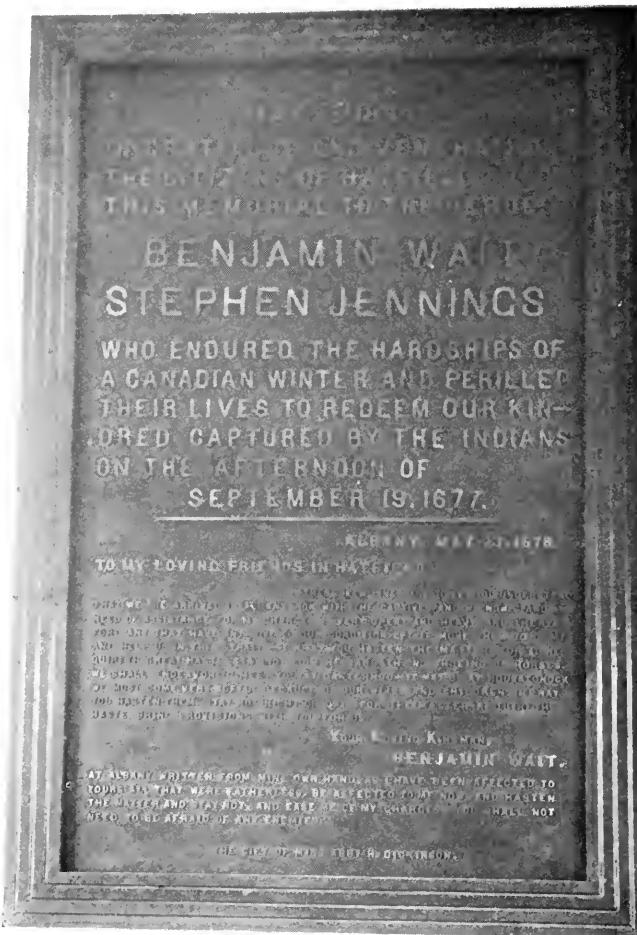
The present house of worship was erected in 1849. Extensive changes were made in 1867, when the vestry was added and an organ loft built. The parlors in the rear were built in 1891. In 1892 extensive alterations were made in the interior of the church. The clock was placed in the belfry in 1898. The bell is the third one used. The first



MRS. R. M. WOODS

one weighed about nine hundred pounds and was used from the beginning of the eighteenth century until the last quarter of the nineteenth. In 1876 it was cracked by being rung violently in celebration of the advent of July Fourth of that year. It was recast and enlarged, but was cracked again July Fourth of the next year. It was again recast. It weighs eighteen hundred pounds. There is no sweeter sound to the church-going people of Hatfield than the music of this bell.

The writer attended divine worship in the Hatfield church, Sunday, August 2, 1908, and heard a sermon from Rev. John W. Lane, of North Hadley, who stated that the occasion was the fiftieth anniversary of his first sermon preached in the Hatfield church. He was then assisting in drilling the Amherst College students in elocution and was invited by Rev. John M. Greene, then pastor of the Hatfield church, to preach for him. The speaker exhibited to the congregation the notes of his sermon preached fifty years before. He stated that the officers of the American Board informed him that the Hatfield church made the first donation ever received by the American Board, the pastor, Rev. Joseph Lyman, having solicited the money from a woman in Hadley by the name of Smith.



MEMORIAL TABLET

Indian Attacks on Hatfield

THE story of the conflicts between the early settlers of the Connecticut Valley and the natives of the region is not pleasant reading. In the beginning it was the purpose of the settlers to live peaceably with the Indians. Most of the whites meant to be discreet and just in dealing with the natives, whose rights they acknowledged. In buying land of the Indians the settlers paid what was regarded by both parties as a fair compensation. Even good corn land in that day, situated as it was in the midst of a vast wilderness and often cultivated under most hazardous conditions, was not worth a great price. Many a sturdy settler paid with his life for his attempt to cultivate his crop of corn. The savage often lurked in the nearby forest watching his opportunity to fall stealthily upon his victim. Many of the Indians were friendly in their relations with the settlers, but not a few were disposed to kill and plunder. Some of the settlers were cruel and unjust in their treatment of the natives. The wars between England and France disturbed the relations existing between the French and English in America. The conflict was often extended to American soil. The Indians were drawn into the struggle. They were often at war among themselves and the settlers were inevitably involved in trouble from this source. About the Thames River in Connecticut dwelt the Pequots, who held the lower part of the Connecticut River country by conquest. They were disposed to hostility and jealous of the settlement of the whites in their territory. The waves from King Philip's war swept over into the Valley and

affected the security of the frontier settlements. A band of savage warriors might at any time swoop down upon an unprotected settlement, kill or capture the people, and carry away their property as plunder.

Not many years had passed after the Valley was settled by Englishmen before it was evident that either the English must retire from the region or the Indians be exterminated or driven out of the country. The outcome was a determined effort by the Indians to drive the English from the country and an equally determined effort on the part of the settlers to exterminate the Indians. There was great cruelty practiced on both sides. Men whose wives had been tomahawked or carried into captivity by the savages, whose helpless infants had been taken from their mothers' arms and murdered in sight of their pleading and frantic mothers, whose neighbors had been shot down without warning by the treacherous savages, were human and quite likely to retaliate when opportunity was given. In assaults by the English upon Indian encampments it frequently happened that old men, women and children were slaughtered with the braves. Captive women and children were sold by their English captors into slavery. King Philip's only son, the last of the Massasoit race, was sold as a slave in Bermuda.

The struggle between the English and the Indians for final possession of the country could have but one outcome. The superior resources and knowledge of the English, their better organization and more concerted action, were sure to result in the extermination of the Indians. That is what happened. The struggle began soon after the English entered the Valley. In less than a hundred years after the conflict began not a hostile Indian was left in the whole country east of the Hudson River and south



A HATFIELD TOBACCO FIELD FARM OF MRS. S. R. WIGHT

of Canada. Thousands had been killed in war. Tribes had been broken up into roving bands whose surviving members had passed beyond the ken of the white man and been absorbed in tribes dwelling further west or north. With the close of the last French war in the Valley in 1759 the Indian menace ceased.

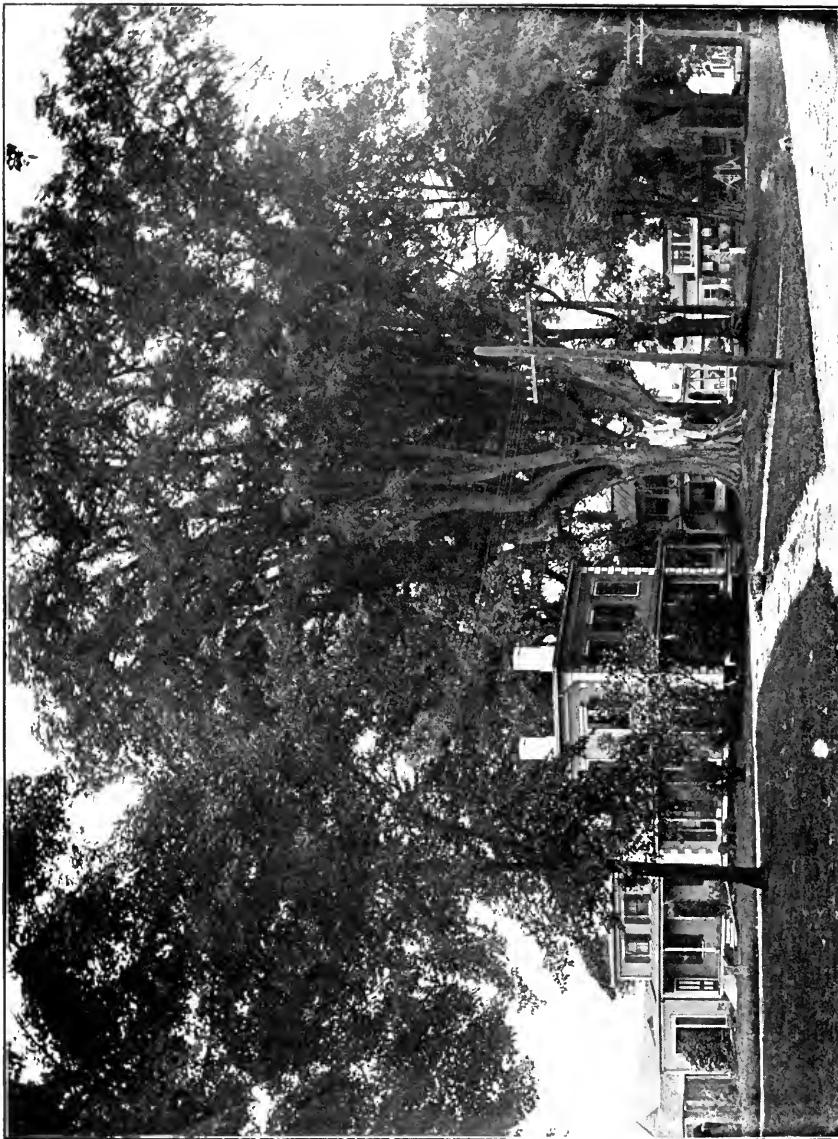
It was inevitable that Hatfield should suffer with the rest of the Valley settlements from the Indian wars. It has a story of Indian raids, of men and women slain or captured by the savages, of heroic defense against the assaults of the enemy, and of men who earned the title of heroes by their brave deeds in saving their settlement and their loved ones from destruction at the hands of the cruel foe, that is as thrilling as any narrative of Indian troubles that has ever been told, with the possible exception of the story of the sack of Deerfield.

Some of the Hatfield men were engaged in the "Swamp Fight" that took place in Hopewell Swamp, now in Whately. Azariah, son of Nathaniel Dickinson, and Richard Fellows were among the slain. This was the first of the three fights which occurred in Hatfield during King Philip's war.

In the autumn of 1675, soon after the massacre of Captain Lothrop's company at Bloody Brook, an attempt was made by the Indians to destroy the settlement at Hatfield. The plan was divulged to Captain Moseley by a captured squaw. Troops were accordingly stationed at each end of the town and in the middle. Major Appleton, Captain Moseley, and Captain Poole were in command. On October 19, (O. S.) at noon a fire being observed in the woods about Sugarloaf Mountain, some of Moseley's scouts went in that direction and, being drawn into a trap about two miles from the town, all but one of the company, an Indian, were either killed or taken captive. About four

in the afternoon the enemy made an assault upon the town from all quarters, but to the surprise of the Indians, the place was filled with soldiers who successfully resisted every attempt to break into the town. Upon the appearance of reinforcements from Northampton, the Indians withdrew, carrying off three of the English as prisoners, one of whom was afterward tortured in a horrible manner and put to death. The loss of the enemy in the assault on Hatfield was considerable, while that of the English was slight.

In the spring of 1676 a large number of warriors assembled at Sqaukheag. It was their intention to fall upon the Valley towns in large bands and clear the region of the English. The young, powerfully built and proud chief, Canonchet, and more than a thousand of his Narragansett braves were among those who made their rendezvous at the Sqaukheag camps. Learning of the plans of the Indians and the swarms collected at Sqaukheag, the English promptly gathered a considerable force, made a sudden and unexpected assault on the camps at Sqaukheag and put the surprised Indians to flight. The Indians hastened down to Hatfield and made an attack on the town, but were quickly repulsed by Captain Moseley. In the month of May of the same year a raiding band from the Indian camp at the Great Falls, now Turner's Falls, captured and drove off seventy or eighty head of cattle that were feeding in the Hatfield meadows. In revenge for this "and other preceding mischiefs" a force was collected from Hatfield and neighboring towns as a volunteer company to join the regular troops in an attack on the camp at the Great Falls. The combined forces numbered about one hundred and fifty men. The Rev. Hope Atherton of Hatfield joined as chaplain. The party assembled on Hatfield street at sunset, May 18, 1676, and made preparation for the march



THE JENNY LIND ELM

to the Falls. Prayer was offered by the chaplain and with the Indian scout, Benjamin Waite, as one of the guides, the little band set out. They traversed the path that led by the scene of the Bloody Brook massacre and a little before daybreak arrived in the rear of the Indian camp at the Falls. At a given signal the assault was made upon the sleeping camp and the rout of the Indians was complete. Supposing their old foes, the Mohawks, were upon them, they fled from the camp in confusion. Many were killed, some jumped into the river and were swept over the falls and drowned, the rest disappeared in the forest. The camp was destroyed, many women and children perishing with the rest. In the retreat the English were set upon by the fugitives and hardly used. It was during this retreat that the Rev. Hope Atherton met with his remarkable experience. He was unhorsed and separated from his companions. He wandered about the woods in a bewildered and weakened state for some days. Several times he approached Indians that he discovered in the forest and endeavored to surrender to them, but frightened by his clerical garb and taking him for the white man's God, they turned and fled. Mr. Atherton finally reached Hatfield in a state of great exhaustion. He made his experience the occasion for a lengthy paper illustrating the great goodness of God in effecting his deliverance from death at the hand of the enemy and from exposure in the wilderness. He did not entirely recover from the effects of his terrible experience and not long afterward died.

May 30 the enemy, seeking revenge for the punishment inflicted upon them at the Falls, reappeared at Hatfield. They had gathered a force of several hundred warriors and now made a furious assault upon the town. The townspeople were driven within the stockade, build-

ings outside of the stockade were pillaged and burnt, and cattle were driven off. At this juncture, "the twenty-five resolute young men" from Hadley, who had hurriedly crossed the river, made their appearance in the meadow. They fought their way up to the point where the main attack was being made, losing five of their number. The Hatfield men sallied forth and the combined forces after a hot fight put the enemy to flight.

In an historical address delivered at Hatfield, September 19, 1889, Mr. Silas G. Hubbard, referring to this attack says, "The enemy burned twelve houses and barns outside the fortifications, killed many cattle, and drove away nearly all the sheep."

August 12, 1676, King Philip was killed and peace was made with all the New England tribes. The Indians of the Valley fled to Canada and a year of quiet followed. In the spring of the following year fears from attacks by the Indians had subsided and the settlers proceeded to resume their usual occupations. But Hatfield was to hear the terrible sound of the warwhoop once more. In order to secure their own ends, the French kept alive in their savage allies the spirit of hostility to the English and a year after the close of King Philip's war a band of hostile Indians suddenly made their appearance at Hatfield bent on slaughter and pillage. The attack was made on the town the famous 19th of September, 1677. When the attack was made about eleven o'clock in the forenoon, the greater part of the men were employed in the meadows. It was not supposed that any Indians were then in the Valley and the town was wholly unprepared for the emergency.

In an address of welcome delivered at the 212th anniversary of the attack, Mr. Thaddeus Graves gave the following description of the assault: "All was peace and

security, no thought of danger disturbed even the most timid. A picture of more secure and tranquil enjoyment can hardly be imagined, when suddenly all is changed and the security and happiness that has prevailed in this little village is rudely broken by the fierce warwhoop of the savage as fifty armed and painted warriors who had crawled noiselessly down through Pudding Lane and finding nothing to oppose their progress burst suddenly through the gate separating the lane from the main street. They entered the northern part of the town not then enclosed within the protection of the palisade that did not extend quite as far north as the present residence of Silas G. Hubbard. In a moment all was terror and the wildest confusion."

Seeing the clouds of smoke that rose from the burning buildings of the village the men in the meadows hastened to their homes, where a scene of death and desolation confronted them. They beheld the smoking ruins of three houses and four well-filled barns. Thirteen homes had been invaded. The bodies of twelve of the inmates were found mutilated and stiffened in death. Seventeen persons had been carried away as captives. Sergt. Isaac Graves, one of the selectmen, and his brother, John Graves, a leading citizen, were among the slain. The wife and three young daughters of Benjamin Waite, and Hannah, the wife of Stephen Jennings, and her two children by a former husband, were among the captives.

The full account of the heroic efforts made by Benjamin Waite and Stephen Jennings to find the captives and effect their redemption cannot be given here. It was a brave undertaking. But what were dangers and hardships to men whose wives and children were languishing in captivity among the Indians in Canada! Months were passed in the weary search, which was at last rewarded by the discovery of

the whereabouts of the captives and their redemption with the assistance of the authorities at Boston and Count de Frontenac, Governor of Canada.

On the 22d of May, 1678, the rescuing party with the redeemed captives, arrived at Albany. The contents of Benjamin Waite's memorable letter, written on the following day to his "loving friends in Hatfield," are inscribed on the tablet recently placed in Memorial Hall by the citizens of Hatfield, as a memorial to the heroes, Benjamin Waite and Stephen Jennings. The captives were ransomed from the Indians by the payment of 200 pounds raised among the English. A little daughter of Mrs. Foote had been put to death by the savages. Mrs. Waite and Mrs. Jennings had each given birth to a daughter while in captivity. The children were named respectively "Canada" Waite and "Captivity" Jennings. A poem commemorative of the redemption of the captives and their return from Canada, by Miss Margaret Miller, of Hatfield, closes with these lines:

" Sturdy women, tender children, brave as made of Spartan
clay,
Let honor wait on all who toiled that fearful, frozen way.
From lip to lip the story ran; the fame spread thro' the land
Of him who fought a winter long, steel-true in heart and
hand,
Courageous, strong and resolute to meet his unknown fate,
And came a conqueror home at last, our hero,

BENJAMIN WAITE."

September 19, 1889, the Pocumtuck Valley Association held a field-day in Hatfield on which occasion was celebrated the 212th anniversary of the Indian attack of September 19, 1677. The addresses given by Thaddeus Graves and Silas G. Hubbard, of Hatfield, and Honorable George Sheldon, of Deerfield, on that occasion were subsequently

published in pamphlet form and contain a full account of the last attempt of the Indians to molest the settlers of Hatfield. An Indian who should appear on the Hatfield street today would be an object of much curiosity to the citizens.

It is sad to relate that the hero Benjamin Waite was killed by an Indian bullet. Although nearly sixty years old, when the news of the sack of Deerfield, February 29, 1704, reached Hatfield, he was the first to start for the scene of slaughter and ruin. He joined in the pursuit of the Indians across the Deerfield meadow and was killed by a bullet, falling with his face to the enemy. Let all who read his name on the tablet in Memorial Hall do honor to his memory. No braver or more resolute pioneer ever lived on this continent than Benjamin Waite of Hatfield.

Feb 78



LIBRARY OF CONGRESS



0 014 014 677 8